All India Oriental Conference
Centenary Celebration Publication Series -106

Buddha's Anatmavada and Nature of Nirvan

(A Logical Analysis)

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2020

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Title	-	**Buddha's Anatmavada and Nature of Nirvan - A Logical Analysis**
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AIOC	-	**Prof. Gautam Patel,** President **Prof. Saroja Bhate,** General Secretary **Prof. G.U. Thite,** Vice President
Editorial Board	-	**Dr. Dinakar Marathe**, KKSU **Dr. Veena Ganu**, Nagpur
Published Year	-	**2020**
Editon	-	**First**
Price	-	**Rs.320.00**
ISBN	-	**978-81-8315-449-9**
Coverpage	-	**Shri. Umesh Patil**
Published by	-	**Kulasachiva,** Kavikulaguru Kalidas Sanskrit Universty, Ramtek and New Bhartiya Book Corporation 208, IInd Floor, Prakashdeep Building, 4735/22, Ansari Road, Dariyaganj, New Delhi-110002 Ph. No. 23280214, 23280209

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PREFACE

It is indeed a matter of great pleasure and pride for Kavikulaguru Kalidas Sanskrit University, Ramtek to have this rarest opportunity of hosting the 50th session of All India Oriental Conference at Nagpur. This AIOC-50th session at Nagpur will be forever remembered by all as the year 2019 also happens to be the year of Centenary Celebration of AIOC. The premier objective with which the great scholars of yester years had contemplated and established this national academic event called All India Oriental Conference has been achieved through these years with scores of young scholars contributing significantly to the treasure house of knowledge through their valuable research work.

The research of yore and of the present should be properly recorded so as to make it easily available to all lovers of knowledge and wisdom in the years to come. With this objective, we have contemplated to commemorate the 100th year of this grand event of 50th session of AIOC by way of publishing 100 monographs on different subjects in four languages viz., Sanskrit, Hindi, Marathi and English. It is no doubt a herculean task but still worth of it, for the reason that these 100 monographs will inspire many young scholars to take upon a fresh study and research of the oriental subjects with more vigour and zeal.

The AIOC Centenary Publication Series includes wide variety of subjects like Literature, Language, Veda, Indian Philosophy, Sanskrit Grammar, Law, Children Literature, Yoga, Astronomy and Astrology, Ayurveda, Pali, Prakrit, Jain, Buddhism, Education, Library Science, Poetics, Aesthetics, and Indology. It also includes reprint of some rare texts of academic importance which have gone out of print are not easily available. We wish to mark this centenary celebrations with this series that connects the glory of the past and aspirations of future. I place on record my sincere gratitude to all the authors of these monographs who have kindly contributed to the richness of this

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series.

I am confident that the books published in these series will definitely inspire the lovers of Oriental Learning in general and of Sanskrit Language and Literature in particular.

On this occasion, we have published a memorable book of all the speeches of Section-Presidents of all previous sessions of AIOC. It is indeed a very capacious addition to any collection. I with all respect thank two eminent scholars of our times - Prof. Gautam Patel, President and Prof. Saroja Bhate, General Secretary, the torch bearers of AIOC who have not only encouraged us in this venture but also made all efforts to provide these valuable historical speeches for us. I thank all executive members of AIOC and my colleagues of the varsity for making this event a grand success.

My words fall short in describing the painstaking efforts and scholarly commitment of my esteemed colleague Prof. Madhusudan Penna, local secretary of this session in bringing out this series.

I also take this opportunity to profusely thank Shri. Subhash Jain and Shri Dipak Jain, the proprietors of New Bharatiya Book Corporation, New Delhi for their enthusiastic approach and timely work with all precision and grace.

Let us all sanctify ourselves in the eternal flow of wisdom by reading these books and recommending these to others also!

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Ramtek
10th January 2020

Prof. Shrinivasa Varakhedi
Vice Chancellor, KKSU

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Dedicated to my esteemed mother,
Smrutishesh Kashibai U. Khadse,
whose immense hard work
is invaluable.

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Foreword ...

While studying post-graduation in the department of 'Dr. Ambedkar Thoughts' in Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur, while doing M.A. Part II, a dissertation was to be submitted as an option for Paper-II. For that, I selected the subject "Buddha's Anatmavada and Nature of Nirvan - A Logical Analysis". I never thought even in my wildest dreams, that this would one day be transformed into a book form. But coincidence came along and it happened unexpectedly.

The All India Oriental Conference is completing its 100 years this year and the Kavikulguru Kalidas Sanskrit University, Ramtek received the hosting of the fiftieth biennial convention of the institute. On this occasion, the Vice-Chancellor resolved to publish 100 books. I am delighted to receive the golden opportunity to publish a book under this resolution. I am deeply indebted to the Honorable Acharya Dr. Srinivas Varkhedi, Vice-Chancellor of Kalidas Sanskrit University, Ramtek for giving me this opportunity. I also extend my sincere thanks to the university's publications department. My personal thanks to all the honorable members of the Selection Committee. I express my deep gratitude to Dr. Penna Sir and Dr. Rastogi Madam for the co-operation and help extended by them. If Dr. Veena Ganu had not insisted, this book might not have seen the light, so special thanks to her.

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I must mention here the unforgettable help extended by my daughter-in-law Mrs. Pragati Shirish Khadse, who

always made us forget the absence of our own daughter, not only that, she loved us immensely just like our own daughter and my grandson Master Anshuk Shirish Khadse, who filled our lives with happiness.

I specially thank Mr. Satish Thengdi for completing the typesetting work accurately and in due time.

Digambar U. Khadse

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Chapter 1
Introduction

The first thesis of Buddha is that he denied the permanence and immortality of things in the world and at the same time as its counterpart he denies the existence of permanent self. These are the basic and fundamental principles of his teaching. In the light of which we will have to interpret his views regarding rebirth and Kamma Sindhanth and Nirvana. We have to find out the consistency in his thought while concluding about his thesis because he kept mum regarding certain metaphysical problems and therefore many scholars have mistaken while interpreting him. Some doctrine like the permanent soul and the stage of Nirvana which are not consistent with his theory of impermance and Nairatmya.

The next central tenet of his philosophy is the doctrine of theory of Pratityasamudpad which is a contribution of him to Indian Philosophy, giving psychological analysis, he tried to explain the Dukkha and it's cause; it cessation of suffering and the way to stop it, very convincingly the eight fold path for individual's liberation. Buddha denies the unity and identity of self as well as of material things also, but he introduces continuity in that place. On the ground of which we can draw a logical geography of his philosophy in the realm of Indian Philosophy, historically as well as philosophically at the same time. His thinking was at logical and scientific. The difficulty, in taking an account of his philosophy, is this that he wrote no book and the work compiled regarding his preaching was a long time after his death. The first thing is certainly known to the history of India is his Mahapa-

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rinirvan that occurred in 487 B.C.

"That there is a permanent self, Buddha says, is not a reality but is a doctrine of fools. Buddha does not owe to Upanishad as a source of such doctrines." - T.R.V. Murti.[1] There is nothing like a eternal Brahma. We appear this Brahma concept in Brahmajal Sutta and Samannaphal Sutta. All sorts of criticism appears in the above treatises. "Buddhas philosophy is not merely religious" T.R.V. Murti in his 'Central Philosophy of Buddhism'[2]. The problem of sorrow and suffering is severe in both Upanishads and Buddhist philosophy, as well life is miserable. The ideal state of man can transcends the finiteness and all sufferings. It is not negative but a positive stage. But many times it is interpreted as being negative. Nirvana means the total cessation of all sufferings. It is not at all related with this empirical world. It cannot be achieved by the rituals and by asceticism. According to Upanishad, the Atman is real, its identity with body or senses is accidental. Buddha does not accept this view that the end of human life is to make this atman a world soul by denying its very existence. We have to achieve this goal by rejecting its existence. Soul (Atta is the only cause of all Vikaras. Upanishad admits the existence of soul but Buddha rejects it. To Brahman is the annihilation of atman (self). In the last stage of atman, consciousness and intellect is disappeared. Buddha is totally impressed by the concept of abhav. He all the times stresses on Abhav. "Buddha is a negative thinker. Buddha is deadly against of vedic religion and ritualism" - Dr. Radhakrishan.[3] Buddha rejects the customs and conventions of that time. Buddha realises the truth by self discipline. According to Dr. Radhakrishnan Buddha has totally eradicated the ritualism and pluralism of Upanishad. Rhys Devids says that early Bud-

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dhism is a reconstruction out of the original Upanishadic thoughts. What is not in orthodox systems is also not in Buddhism.[4] This view is not warrantable.

Contempt for rituals and regard for Kamma Siddhanth and for the concept of Nirvana is the approach of Buddha towards life. Life oriented philosophy stresses on secular thinking. Instead of metaphysical discussions, emphasis is given on Kamma (Ethical Idealism) in his teaching, morality, irrespective of religion and philosophy. Absence of God is the central thinking, flux is the reality. Soul (Atta) is the cause of every suffering. The concept of Atman is totally rejected. God is not at all needed in order to attain Nirvana. Upanishads accepts the existence of soul.

From this above description of Buddhism, in the very beginning, I came to this conclusion that Buddhism is an antithesis to Upanishads and orthodox philosophy. He is totally rejecting the ritualism which was prevalent on a larger scale that time Buddhism, Jainism and Charvak, which is not a very systematic system are the reactionary forces, to oppose ritualism, at the time. That is why the whole Vedic and Upanishadic philosophy as a background, of Buddhist thought, historical and philosophical both is needed from this point of view.

Historical and Philosophical Background of Orthodox Philosophy

1) Early and later Buddhism defer, which grew up together with the Brahminical systems long after Buddha has taught. This is now variously styled as 'Pali Buddhism', 'Cannonical Buddhism', 'Southern Buddhism' and 'Theravada' (i.e. Sthavirvada, doctrine of the elders). Title of Buddha which means the 'awakened one' which

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is applied after the enlightenment of him.

2) In conformity with the spirit of the time in which asceticism was the rule of life, serious life.[5]

In the second endeavour, truth at last flashed upon him in regard to the nature of suffering and the means of eradicating it i.e. a true lover of mankind. He did not spend the rest of his life in the forest in the mood of self sufficiency, quickly return to the abodes of men and began the long and the noble work, of spreading among the people a knowledge, of the truth, which had brought him illumination and freedom.

The feeling which prompted him to such active beneficence is very well indicated by a saying, which tradition ascribes to him, that he would willingly bear the burden of every bodies suffering if he thereby bring relief to the world.[6] This time there were several doctrines contending for supremacy but he preserved in his attempt and in the end achieved extra ordinary success.

Causes of time grew in a world religion in its own, on the whole one of the most remarkable development of Indian thoughts. Buddha is called the light of Asia. Buddhism was not less a vehicle of culture than a Christianity has been for the occident. He is the greatest figure of history of mankind and his life one of the most inspiring in it's lessons to humanity.

Dr. S. N. Dasgupta says, "It is hardly possible to attempt a history of Indian philosophy in the manner in which histories of European philosophy have been written".[7]

In Europe from the earliest time thinkers came one after the another and offered their independent speculation on philosophy.

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The systematic treatises were written in short and pregnent half sentences (Sutras), which do not elaborated in detail, but to served only to before the reader the last threads of memory of elaborate disquisitions with which he was already thoroughly acquainted. The object of heterodox treatises, whether they be of one class or the other, is twofold to consolidate the teaching of the particular school to which they belong and to criticize others where they diverge from it. Hence they contain cross-references to one another, and therefore seems to be all contemporarius we have to explain mutual internal references as often due to later interpretations. The works consists of aphorism (Sutta) and hardly intelligible without the aid of commentaries.

Indian thought is considered in three periods. 1) Vedic period, 2) Early post vedic period, 3) and age of the systems. The exposition of its (1) Theory of knowledge (2) Ontology (3) Practical teaching with brief historical survey in addition to the exposition. The problem of knowledge treated in two sections (1) Psychological (2) Logical.

Buddhist views are expressed in almost based on original sources. View of Madhyamik School of Buddhism is that it is Pure Nihilism. But some are of opinion that it implies of positive conception of reality. The determination of this question from Buddhistic sources is difficult, the more so as philosophical consideration becomes mixed with historical ones.

Whatever the fact, negative character of its teaching is voughed for by the entire body of Hindu and Jain works stretching back to times when Buddhism was still a power in the land of its birth.

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The natural conclusion to be drawn from such a con-

sensus of opinion is that in at least one important state of its development in India the Madhyamik doctrine was Nihilistic and it is not considered in appropriation in the book of Indian Philosophy to give prominence to this aspect of it.

Historical Outline

The beginning of Indian Philosophy takes us very far back, indeed for we can clearly press them in the hymns of the Rugveda which were composed by the Aryans not long after they had settled in their new home about the middle of the second millennium before Christ. The speculative activity began so early continued till a century or two ago; so that the history of that, we have to narrate covers period of thirty centuries.

During this long period, Indian thoughts develop practically unaffected by outside influence and the extend as well as the importance of its achievements will be evident when we mentioned that it has evolved several systems of philosophy. Besides creating a great national religion, Brahmanism and a great world religion Buddhism. The history of so unique development of it could be written in full, would be of immense value but our knowledge at present of early India, inspite of the remarkable results achieved by modern research is too meagre and imperfect for it not only can we not stress the growth of single philosophic. Ideas step by step we are sometimes unable to determine the relation even between one system and the another. Thus it remains a moot question to this day whether some system represent an original doctrine or is only derived from some other. This deficiency is due to as much to our ignorance of significance detail as to an almost total lack of exact chronology in earlier Indian history. The only date that can be claim to have been settled in

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the first thought years of it, for example is that of the Mahaparinirvan of Buddha which occurred in 489 B.C.

Even the dates we know in the subsequent portion of it are for the most part conjectural, so that the very limits of the period under which we propose to treat our subject are to be regarded as tentative. Accordingly our account, it will be seen, is characterised by a certain looseness of perspective. There is another draw back which is sure to strike a student who is familiar with the histories of European philosophy very later if Indian philosophy is now known. Speaking of Udayan and eminent Nyaya Thinker Cowell Wroteo.[8] He shines like one of the fixed in India's literary firmaments but no telescope can discover any appreciable diameter, his name is a point of life, but we can't detect therein nothing that belong to our earth, or material existence. Even a great teacher like Shankar is to us now hardly more than a name. It was perhaps now less than the result of the humble sense which those great men had of themselves.

If the above dates are granted, we may divide the Indian history into two stages. It marks the closed of the vedic period[9] and the beginning of what is known as Sanskrit or classical period. Since they were held sacred, with remarkable accuracy and they are consequently far more authentic than any work of such antiquity can be expected to be. Because it was made chiefly for ritualistic purposes, is incomplete and therefore fails to give us a full insight into the character of the thoughts and belief that existed then. As regard the second period we possess a yet more extensive literature and manuscripts are being discovered and addition still being made. This is more fuller and more diverse. But this material cannot always be considered quite as authentic as the earlier. The systematic trea-

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tises among them even in their original form do not carry us back to the beginning of the period. Some of them are undoubtedly very old, but even they are not as old as 500 B.C. to state that limit in round numbers. It means that the post vedic period is itself to be split up into two stages. For the purpose of this work, we designate the later of them as 'the age of the system' the intervening period may be described as 'early post vedic period'. Though not precisely determinable but it lasted sufficiently long from 500 B.C. to about the beginning of the Christian era to be viewed as distinct stage in the growth of Indian thought while it is many sided and not fully authentic like its successor, it is unsystematized like its predecessor.

A striking characteristic of Indian thought is its richness and variety. No shade of speculation is left by critic a sweeping epithets like 'negative' and 'pessimistic' are applied, especially to Buddhistic thought are altogether misleading as descriptions of it as a whole. There is no lack of emphasis on the reality of the external world or the optimistic view of life understood in its large sense. It is probably because of partial knowledge of Indian thought which hitherto prevailed and the work on Indian Philosophy which deal with it in a comprehensive manner. It was also forgotten that they do not stand for uniform doctrine throughout their system. The fact is that Indian thought exhibits such a diversity of development. That it does not admit of rough and ready characterization.

Underlying this varied development, there are two divergent current clearly discernible - one having its source in the vedas and the other, independent of it. They can be described as orthodox and heterodox respectively. Of course, these terms are relative and that either school

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may designate the other as the heterodox claiming for itself 'halo of orthodoxy'.

This second of these current in the later, for it commences as a reaction against the first. Bharat Singh's opinion is to be introduced in this context. But it is not much later since it manifest itself quite early as shown by references to it even in the vedic hymns. It appears originally as critical and negative but it begins before long to develop a constructive side, which is of great consequence in the history of Indian philosophy. Broadly speaking, it is pessimistic and realistic but the other doctrine cannot be described so briefly. Spirit of the Rugveda is optimistic the characteristic of to largely obliterated. But the distinction is vedas and jainism are Buddhism.

These two types of thoughts though distinct in their origin and general spirit exhibits certain common features.

1) The first of them has presently become the subject of common observation viz. religion and philosophy do not stand surrender in India. They really begin as every where because their purpose in the last resort is the same for example a seeking of the Central Meaning of existence. But they separated an developed on more or less a different line. In India also the differentiation takes place but does not mean the diverse[10] or the vagueness of meaning the 'world religion' we may easily miss the exact significance of the observation. This word as it is well known may stand for a sum of scruples which impede the free use of our faculties to a yearning of the human spirit for union with god. It is not praiseworthy for any philosophy to be associated with religion in the former sense besides some Indian doctrines are not religion at all in the commonly accepted sense. For example early Buddhism

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was totally atheistic and it did not regard only permanent spirit but it is suppose that it is applicable to all. In what sense the observation happens to be true. It is distinct mark is that it serves to right living with Philosophy in India.[11] He followed up Tattva Jnana as it is termed by a hard effort to attain moksa or liberation which therefore[12] not merely intellectual conviction.

In the words of Maxmuller philosophy was recommended in India not for the 'sake of knowledge'. But for a higher purpose of man can strive after in this life[13] and Buddhism in this regard, as Dr. Radhakrishnan pointed out as a 'ethical idealism' in his Indian Philosophy. Indian Philosophy ends beyond logic as propounded by Socrates that morality is not a matter of consideration but matter of conviction and not a matter of thinking but a matter of doing. Peculiarity that the Indian philosophy in India did not take its risk in wonder or curiosity as it seems to have done in the west. Rather it organized under the practical need arising from the presence of moral and physical evil in life. It is more true about the Buddhist philosophy in India. Philosophical endeavour was directed preliminarily to find a remedy for the ills of life, and consideration of metaphysical questions come in as a matter of course and it is clearly indicated for instance by the designation applied to the founders of the several schools of 'Tirthankers' or 'Tirthamkar' or 'Tathagat' or 'Bodhisatva' which literarily mean 'Ford maker'. There are terms like 'Jivanmukti', 'Arhat' 'Nibban' means emancipation while living in this world. Even in the case of doctrines like the 'Nyaya Vaishesik' or 'Visistadvait' Ideal but believes that there is a possibility of man reaching here. State of enlightenment which may justifiably so describe it is found in that Upnishads. One of its treatises says when all the

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desires the heart harbouse are gone man becomes immortal and reaches Brahman here.[14] Buddha preached the same thing that if the cause seized the effect also would seize. If trnsha ceases everything after it ceases and achieve a Nibban here only. It points beyond intellectual satisfaction which is often mistaken to be the aim of philosophy, and yet by keeping within the bounds of possible human experience avoids the dogma of the moksa in the eschatological sense. The consequences of good or bad life led here were to be reaped else where in the state beyond this life.

2) Suitable course of practical discipline is laid down. Philosophy thereby becomes a way of life not merely a way of thought. Jainism is referred here that its fundamental maxim is "do not leave to know but know to leave"[15] and the same may well be said of the other Indian Schools also.[16] Discipline naturally varies in two traditions but there is underlying it in both an ascetic spirit whose inculcation is another common characteristics of all Indian doctrine.[17] Sureswar a famous disciple of Shankar remarked that though system of thought including heretical ones like Buddhism may differ in the substance of their theories. Charvak viewed is a exception but it is hardly a system of philosophy in the form in which it is now known. They are all at one in teaching renunciation. Heretical systems in general are pessimistic they should have commanded total detachment is quite intelligible because they believe in the vanity and nothingness. There is a very important difference between ascetism as taught by two schools. Heterodox taught it once for all but the orthodox regarded the ascetic ideal as only to be progressively realized. Dr. Winternitz observes it. In their opinion to be approached 'only from the point of view' only

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ashrama theory according to which Aryan has to pass the state of Brahmacharin and household before he is allowed retire from this world as a ascetic the one believes social training to be indispensable for the preparation of character, the other tools upon it as more hindrance than a help to it. Indian Philosophy lies as much beyond ethics as it does beyond logic.

Super natural attitude bears somewhat different significance in different schools. But this distinction is not like a previous one correspond to the division into Orthodox and Herotodox systems.

Some schools admits the untimely of the individual self while others deny it in one sense or the other. Buddhism altogether repudiates the individual self as a permanent entity while Absolutism takes it as a eventually merging in the true or universal self. So that it individuality is only provisional theism, on the other hand, like that of Ramanuja, and pluralistic systems like Jainism or the Nyayavaisesik recognizes the individual self, to be ultimate. Suggesting the way of annihilation of egoism (ahamkar) the very notion of obligation ceases to be significant finally. The contrast between individual and society upon which the notion of morality is based being entirely negated in it. Referring to a person that has attained to such super individual attitude. The Taittiriya Upanishad says, “He is not troubled by thoughts like these. Have I not done the right? Have I done the wrong? but where they admit ultimacy of the individual self, The consciousness of obligations continues. According to both The essential duality of the moral world is transcended on account of the total renunciation of personal interest, however, difficult or delegate or rights and duties between individual and social environment.

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Individuals obligations according to the Indian view are not confined to human society. but extend to virtually the whole of centimes creation Indian Ideal of life. “Love thy neighbour” as thyself is a common percept of Indians, it adds as has been observed by such an extension of the moral action accords well with the spirit of Indian ethics whose watch world is devotion to duties rather than assertion to rights.

Though the Heterodox system advocating the total renunciation including Buddha but at the same time his philosophy is nothing but an Ethical Idealism as Dr. Radhakrishnan points out it. Principal of Ahimsa was practiced, not only by saints and sages, but by emperors like Ashoka.

Social morality, however much it may widen our outlook, from the individual standpoint really keeps us isolated from the rest of creation.

Pursuit of liberation as the final ideal and the ascetic spirit of the discipline recommended for it’s attainment signifying that philosophy as understood in India is neither mere intellectualism nor mere moralism but includes and transcends, them both. It is achieving more than what logic and ethics can. The goal that is reached is characterised on the one hand by Jnana and on the other hand, by Vairaigya or intellectual conviction or self renunciation.

History of Indian Philosophy is the history of the ways in which the two traditions have acted and reacted upon each other giving rise to divergent schools of thought.

They are the main divergences of Indian tradition which are fundamentally different. They have the great influence on each other. There is considerably overlapping of the two sets of doctrines, rendering it difficult to

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discover what elements each has incorporated from each other. Ascending at one time stage belong capaciously to Buddhism. The Pluralistic materialism that we see in Buddhism was already fore shadowed in Upanishads which is mainly supposed to be the monism at last.

In the course of these progressive movement, now one school and now another school was in the ascendance on the theoretical side, it stands for the triumph of Absolutism and Theism for whatever the differences may characterise various vendantic schools, they are classifiable under these two heads. The former is monistic and the later is avoidely pluralistic but its all emphasis it plus in the entire dependence of everything on God. Dr. Dasgupta says, "Many scholars are of opinion that the Samkhya and the Yoga represent the earliest systematic speculation of India. It is also suggest that Buddhism drew much of its inspiration from them. It may be that there is some truth in such a view but the systematic Samkhya and Yoga, as we have them had decidedly been written after Buddhism. More over it is well known to the every student of Hindu Philosophy that a conflict with the Buddhist has largely stimulated philosophic enquiry in most of the systems of Hindu though knowledge of Buddhism is therefore indispensable for a right understanding of the different systems in their mutual relations and opposition to Buddhism.[18]

Transition to the Systems

The systems do not appear immediately after the close of the vedic period. They do not considerably later although the exact duration of the interval can not be determined. No system was much after the Christian era.

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Couple of centuries between separating Vedic period from what may be called as the period of the system. In-

dian thought made rapid strides in this interval was one of great intellectual stir not only in the country but also else where as in Greece.

It is not only that the different currents of Vedantic thought that flourished, new and very important schools of religion and philosophy also definitely immerged then. Monotheism and Monism are mixed together hard to differentiated between them both the views. Absolute are found in early post vedic literature.

In Gita which belongs to this period the ultimate reality is described in some places as pervading all things that exist but in some other places. It is stated to stand aloof unattached really to any of them.

Three sources of information for us are here are -

1) Kalpasutra - in which is systematised the teaching of the veda on it's ritualistic side.
2) Well known epic Mahabharat veritable storehouse of human wisdom.
3) Some of the later or minor upnishads. They are contrast to the genuine part of the Veda.

In utilising the last two of these sources, we should be much in our guard, because the large portion of it belong to the later than our concerned and much of the portion added to it is much later and new and that is why they are conjectures, but the general trend of thought is firmly certain

(1) Monotheism (2) Saivism (3) Vaisnavism

The God Mahanarayana appearing in the later Upanishad is described thus, "He is pervading all that whatever in this world seen or heard both inside and outside - Narayan stands. He is called in the epic 'the son of darma' implying that the concept is not cosmic alone but pre-

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eminently ethical in its character. The third element called Vaishnavism it is prevalent it this period derived from the non-vedic. Sometime before Buddha and Mahavir the last prophet of Jainism the phase of Monotheism is here more rigorous. Then there was a concept of Avataras. The concept of avatar means decent and signifies that God brings himself down to this world. This is noteworthy features of Hinduism which is entirely refusal by Buddha and Mahavir both. Till later a phase was found for Buddha among the ten principle incarnations of Vishnu. The nothing is noteworthy here the religion like Buddha discarded animal sacrifices, evincing thereby its antagonism to what was, at the time, a conspicuous feature of vedic religion.

A section of Mahabharat, speaking of the glory of Vaishnavism refers to the performance of a 'horse sacrifice'[19] in which no animal was killed. A special mark of monotheistic belief, whether Saivism or Vaisnavism makes is the distinction marks between God, the individual self Soul and the world of which, he is a creator Ritualism which is important in our point of view since Buddhism is deadly against of which and Buddha and Jain are the reactionary forces to the vedic and upanishadic philosophy and especially to ritualism which is prominent in Vedic Philosophy. It is further developed in post vedic period as shown by the Kalpa Sutras, whose aim is systematization of ceremonial. There are three classes of them. One of them consisting of the chief subject matter of the Brahmanas. (2) Another, connected with domestic rites, and concerned with marriage and birth of children. We have little to do with either of these two remaining class of these sutras that are important to us though even they are so only indirectly.

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ii) Guhya Sutra
iii) Dharma Sutra

Their aim is to regulate the conduct of individual by requiring him to perform for the certain duties and thus fit him for the ritualistic life will be fruitful only in the case of those that are morally pure. The vedas do not cleanse the ethically unworthy"[19] says one of these sutras. Mahabharat repeats the same idea. Saying that "they do not save him who is hypocritic." They are called Dharmasutra because their aim is to lay down the standard of Dharma.

The word dharma is of great importance in the history of Indian thought which means "what holds to gather, and signifies that it is basis of all order, whether social or moral.[20] It is allied, in its ethical aspect, to rta. It is sometimes purely moral concept and stands for right or virtuous conduct which leads to some form of good. But its moral usual meaning is religious merit which operating in some unseen (adrsta). The concept of Dharma is thus predominantly ritualistic.[21] Rta originally meant "cosmic order". Two types - (1) Sadharan Dharma (2) Asram Dharma (Varnasram dharma) There are again used two concepts veda, 'active social life' Pravrtti and renunciation Nivrti. Samnyas commended by Upanishadas because it marks the culmination of Ethical discipline, presupposing the training of householder (grhastha). The final goal of life is heavenly happiness. But taken as a whole these sutras seem to represent a synthesis of ritualism with the view of Upanishadic liberation[22].

We have hitherto occupied entirely with the teaching of the Veda but there was in the period another type of teaching also which in it's origin as well as in its general spirit was quite different. Here our main business is to deal with this perspective of life. It appears in more than one form but in all, it exhibits a striking feature of antagonism to the veda. There is an opposition within the vedic

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as pointed out already[23] that between Brahman and Upanishads was somehow overcome in the course of time.

The opposition to which we are now referring is of a more radical kind. The opposition, It is such as was never composed in the long history of India thought says Hiriyanna[24]. It has persisted even to this day. This teaching does not in the post vedic period but is older, for we find distinct though occasional allusions to it in all the important stages of vedic literature. We refer to one such instance[25] in explaining, the upanishadic conception of reality nihilistic view, maintaining that there is no positive source to which the world of experience can be traced. But this appears indirectly that is, one vedic thinkers felt it necessary to repudiate. There is no direct record of it. We cannot therefore say what degree of development the teaching has reached then.

"As regards it's origin it may in some manner have to be connected with the thoughts and belief. That prevailed in the country, whether Aryans first occupied it or it may only be the result of a deeper split among the thinking sections of the Aryans themselves which did not tend itself to be reconciled easily"[26] but whatever its origin it begins to play an important part from about the beginning of the post-vedic period. "It has greatly helped, the progress of the Indian Thought as a whole opposition instilling strength in to the exponents of both the sets of doctrine".[27] Vedic thought points to the north and west, as it's home. This non-vedic thought indicates the East as it's main stronghold.

This current of thought shows three chief verities in the present period. The first of them can be described as naturalism (Swabhavavada) and the other two are represented by the well known creeds of Jainism and Bud-

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dhism of which one has remain all along remained confine to India and other became a World Religion. Each of the latter has it's own literature. A peculiarity of these literature is that they are not in Sanskrit but in Prakrit. The language spoken at that time showing that the movement in question was popular rather than priestly in their character, In case of naturalism, there is not such literature, but only scattered references to it are found in the writing of both orthodox and heterodox schools. The best source of our information here is Mahabharat, which often but incidentally refers to it.[28] Out of these three heterodox schools what we are concerned herewith is a great school of Indian Philosophy is the Buddhism.

Some Main Tenets of Early Buddhism

The significance of Buddhism in Indian Philosophy - We have brought out, so far though not entire but enough Philosophical development but not historical development. We have also seen that some salient features of Indian Philosophy along with Charvak, Jain and Buddhism. Charvak is not consider as a systematic philosophy and of remaining two Buddhism as a heterodox and non-vedic philosophy has played a very predominant role in the philosophical development in India.

Epic Period

The two reputed epics of Hindu are Ramayana and Mahabharat. Mostly occurred in Vedic Period when early Aryan poured in large number into the genetic valley, the kurus round Dehali. The Panchal new Kanoj, the Koshalas near Oudh and Kasis in Banaras, but we have no evidence to show that epics were compiled earlier than the sixth century B.C.[29] The vedas themselves arranged and systematized in this period. Perhaps it was in the

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same period that the great war between the Kurus and Pandavas, the subject of a great epic Mahabharat was fought. The Mahabharat belongs to a period when the vedic hymns had lost their original force and meaning, and when ceremonial religion appealed to the people and caste grew in to prominence. We may therefore put the beginning of the epic period somewhere in the sixth century before christ[30].

Indian Philosophy become self-conscious at this stage, and logic emerges as an explicit branch of it. It is not easy to discover the exact causes of this change, but it is clear that the growth and the consolidation of heterodox doctrines like those of Buddhism and Jainism must have contributed much towards it for their conclusions exclusively based on reason alone. The increasing opposition in thought force each party in the controversy to entrench its position properly and to the efforts put forth in that direction should be ascribed the generally critical character of Indian Philosophy in the present period. There are many indications to show that it was an age keenly alive to intellectual interest a period of immense philosophical activity and many sided development. It was an age full of strange anomalies and contrasts. With the intellectual fervor and moral seriousness were also found united[31]. A lack of mental balance and restraint of passion. It was the era of the charvak, as well as of Buddhism. Doubt was no longer looked upon as dangerous. Intuition was giving place to enquiry and religion to philosophy. So in this age of experiments in philosophy ever so many new systems were put forward. Opinion against opinion and Ideal against Ideal. At this critical period much significance is given by many scholars to Buddhism.

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In this regard what Surendra Das Gupta say that

"Many Scholars are of opinion that Samkhya and the Yoga represent the earliest systematic speculations of India". It is also suggested that Buddhism drew much of its inspiration from them. It may be that there is some truth in such a view, but the systematic Samkha and Yoga treatises, as we have them had decidedly be written after Buddhism. Moreover it is well known to every student of Hindu that a conflict with the Buddhist has largely stimulated philosophic enquiry in most of the systems of Hindu thought.[32]

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Chapter 2

Buddha's Doctrine of No-self (Anatmavada)

The Indian never felt that the world was a field of battle, where men struggle for power, wealth and domination, which is more true about the Philosophy of Lord Buddha. It was a thought and spiritually of a higher life, how to live more perfectly. It was in the ashramas and tapovan or forest hermitages that the thinking men of India meditated on the deeper problems of existence. Buddha Kas persistently preached people for cessation of sufferings.

In many other countries of the world, reflection on the nature of existence is a luxury of life. "Philosophy "says Kautilya", is the camp of the sciences, the means of performing all the works, and support of all duties"[1]. Individuality means independence of growth.

General Characteristics of Indian Thought

Philosophy in India is essentially spiritual. It has fought for truth and against error. Throughout the life it has been living with one purpose. It may have blundered, but it did what it felt. The history of Indian thought illustrates the endless quest of the mind, ever old ever new. It takes its origin in life and enters back into the life after passing through the schools. The hard task of interesting the Multitude in metaphysics is achieved in India. In building a metaphysics but a later part of it had to develop some sort of metaphysics in order to meet the objections levelled against it by other systems of Indian Philosophy.

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The founders of philosophy strive for a socio-spiritual

reformation of the country. Its main character and dominating motives are shaped by its philosophical thinkers and religious minds.

Religion in India is not dogmatic, the common criticism that Indian thought by its emphasis on intellect puts philosophy in the place of religion brings out the rational character of religion in India. No religious movement has ever come into existence without developing, as its support, a philosophical content.

Mr. Havell observes, "In India, religion is hardly a dogma, but working hypothesis in human conduct, adopted to different stages of spiritual development and different conditions of life."[2]

Again and again, we shall observe, now when traditionally, accepted beliefs become inadequate, nay false, on account of changing times and as the age grows out of patience with them, the insight of a new teacher, a Buddha or a Mahavir, supervenes stirring the depth of spiritual life. It is the intimate relation between the truth of philosophy a daily life of people that makes religion alive and real.

The problems of religion stimulate the philosophical spirit. Though philosophy in India has not as a rule completely freed itself from the fascinations of religious speculation, yet the philosophical discussions have not been hampered by religion forms. The philosophy which could not stand the test of life not in the pragmatist but the larger sense of the term had no chance of survival. Every doctrine is turned into passionate conviction, stirring the head of man and quickening his breath.

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It is untrue to say that philosophy in India never became self-conscious or critical. Even in its early stages rational reflection tented to correct religious belief. When

we come to Buddhism the philosophical spirit has already become that confident attitude of mind which in intellectual matters blends to no out side authority and recognizes no limit to its enterprise unless it be as the result of logic, which probes all things, test all things and follows fearlessly wherever the argument leads.

The early Buddhist systems are known to be indifferent to God and we have also the materialistic like Charvakas, who deny God and soul both, ridicule the priests and seek salvation in pleasure that is why the heretics, the sceptic, the unbeliever, the rationalist and the free thinkers, the materialist and the hedonists all flourish on the soil of India. Mahabharat says, "There is no muni who has not opinion of his own."

Dr. Radhakrishnan says in this regard that there is no question that the system of early Buddhism is one of the most original which the history of philosophy presents.[3] In its fundamental ideas and essential spirit it approximates remarkably to the advanced scientific thought of the nineteenth century. The modern pessimistic philosophy of Germany, that of Schopenhauor and Hartmann, is only a revised version of ancient Buddhism. It is sometimes said to be "Little more than Buddhism vulgarized." As far as the dynamic conception of reality is concerned, Buddhism is splendid to forecast prophecy of the creative evolution, of Bergson. Early Buddhism suggests the outline of a philosophy suited to the practical wants of the present day and helpful in reconciling the conflict between faith and science.

The conditions of the time -

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Every system of thought embodies and reflects tendencies of the time. There were no admitted facts or principles which were all recognised. Discussions were

ripe about the finiteness or infiniteness, or neither or both, of the world and the self, and the distinction of truth and appearances, the reality of a world beyond, the continuance of the soul after death and the freedom of the will. Some thinkers identified mind with the soul.[4] Other distinguished them from each other. Some held supremacy of God to man. Some were busy in building, elaborate Metaphysical theories, others were equally busy demolishing them. Many theories independent of Vedic tradition arose, there were ascetics who did not belong to the Brahmanical order; those who sought peace of soul in renunciation of the world, those who tried spiritual abstraction, dialecticians, the controversionalists the materialists and the sceptics etc.

The exuberant fancy of the metaphysically minded, thus sported with time, space and eternity. Great truth was hidden away in the fogs of misty metaphysics. This was the outlook of Buddha. Buddha was struck by the lasting enthusiasm. The discordant system ebb and flow of belief drew from it all his own lesson of futility of metaphysical thinking. Buddha says that salvation of soul does not depend on minute distinction of metaphysical conceits. Moral life is suffered, since metaphysical subtleties and theological discussion absorbed the energies of people. "Anarchy in thought was leading to anarchy in morals."[5] Therefore Buddha wished to avoid profitless metaphysical discussion. Whatever metaphysics we have in Buddhism is not the original Dhamma but added to it Abhidhamma.[6] Buddhism is essentially a psychology, logic and ethics and not metaphysics.

In the vast continent of India man's marvellous capacity for creating Gods, the stubborn impulse to polytheism had free scope. The multitude esteemed highly the

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Vedic religion, with its creeds and and rituals, rites and ceremonies. The relation between god worshippers is that of master and slaves. He is a revengeful warlord. He interfered rather too much with the world. Miracles were the order of the day. Monotheism, resulted in the shifting of responsibility to God's shoulders. Whether we are good or band, he is responsible thereof. He has doomed majority of mankind to disappointment and suffering.

Sin is an offence against God who alone had to be satisfied. The result was that religion was distinguished from life and god.

The cruel rites with which worship was accompanied shocked the conscience of Buddha. There is much damage done to the moral nature of a man by superstitious beliefs in God. There is so much of evil which has resulted in the world from a confusion of morality and religion. The views which under the name of religious crept into life had so far prevailed as almost to extinguish any spark of spiritual vigour cut Buddha to the quick.[7]

The skeptic on this theory need not be moral so long as morality is based on a divine command miraculously conveyed, every discovery of science and development of thought would impair the basis of moral.

Buddha like Lucretius, felt that, "The world would be better for the triumph of natural law over supernaturalism." "It is foolish idea to suppose that another can cause us happiness or misery." After Buddha permancy and universality of natural law became almost an instinct of the Indian mind. Here Buddha out-rightly rejected the existence of God for the explanation of the world of experience. The law of karma would do. We shall later see while considering about rebirth and Karma theory which seemingly does not match with Buddha's theory of no

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self. Here Buddha is rejecting the existence of God, and at the same time, he is denying any permanent self of Vedic or Upanishadic philosophy. According to Buddha nothing is permanent in the world. Buddha very systematically tried to give a logical explanation of kamma Siddhants with the concept of rebirth and Nirvan. Without the help of creator God and the permanent self, only on the ground of this the physical world of flux.

Buddha hated that men should play the fool for nothing. He raised his voice in indignant protest against superstition and unreason. He denied the divinity of the Gods and undermined the authority of the Vedas. The quest of the age was reflected in the spirit of early Buddhism.

In the collapse of creed and the disintegration of the system it was the task of Buddha to provide a firm foundation for morality. As in the Greek world the larger and the more comprehensive metaphysical system of Plato and Aristotle were followed by the ethical speculation of the stoics and the Epicureans, so it happened in ancient India. If ethics is made to rest on the shifting sands of metaphysics or theology, it has an uncertain tenure. Ancient Buddhism resembles positivism in it's attempt to shift the centre from the worship of God to the service of man. It was his privilege to start of religion independent of dogma and priesthood. It is clear that the salvation does not depend on the acceptance of doubtful dogmas, or to appease an angry god. It depends on the perfection of character and devotion to the good. Ignorance of truth, according to Buddha is the cause of all misery. We find in the early teaching of Buddhism three marked characteristics, namely an ethical earnestness, an absence of any theological tendency and an aversion to metaphysical speculation.[8]

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Buddha had to reckon with the decline of the sense for the supernatural and the ideas of faith. Buddha adopted the critical spirit but with certain limitations. His attitude was a perfect contrast to the spirit of scepticism and indifference, which characterized the materialist thinkers. The environment is changed and knowledge has increased. Traditional religion has become unbelievable. Buddha stood forth as the spokesman of the age. Hegel compares the man of genius in relation to his age to one who places the last and locking stone in an arch. Many hands help to build the structure. But master hand was that of Buddha, one of the greatest of India's thinkers Buddhas relation to his predecessors is analog to that of Socrates to the Sophists. He strengthens the view of spiritual thought and not the religious view of reality. Immortality may be unbelievable and God and soul may be inconceivable, yet the demands of duty are absolute.

Rationalism is defined as "the mental habit of using reason for the destruction of religious belief" - Benn.[9]

Buddha did not set out with the intention of reaching negative results. He is a rationalist. Since he wishes to study reality or experience without any reference to supernatural revelation. In this matter Buddha is one with modern scientists who are of the opinion that the idea of supernatural interference should not be introduced to the logical interpretation of natural phenomena.

Buddha did not appeal to faith, in an age which had lost all faith in faith. He relied on reason and experience and led men by mere force of logic to his views. He wanted to establish religion within the bounds of reason "The doctrine is not based on heresy, it means come and see."[10]

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Laying aside metaphysical speculations he traces out the reign of the law and order in the world of experience.

Understanding, according to him, is to be limited to the field of experience the laws of which it can explore.

Early Buddhism

Metaphysics of Hinayana

At the outset some main tenets of Sarvastivad or the Vaibhasika school which the Sautrantikas also admit, I will mention in brief. Sautrantika denies outright the existence of God, whose place is taken by Buddha and the theory of Kamma. Some times specially given Kamma Siddhanta. The so called soul is reduced to a series of fleeting ideas. The so called matter is nothing more than a series of momentary atoms of earth, water, fire and air. It means Buddha denies the permanent existence of both mind (soul) and body. Change is the rule of the universe - liberation is the extinction of all desires and passions.

Later part of Buddhism which grew up together with the Brahminical systems long after what Buddha had taught. Here we deal with the former part variously styled as Pali Buddhism, Canonical Buddhism, Southern Buddhism and Thervada (i.,e. Sthavirvada, i.e. Doctrine of the elders.[11] It is also significantly known as Maulikya Bouddha Darshan.

The most important doctrine of this school is Ksanabhangavada i.e. the theory of momentariness. Some times it is also called. Santanvada or theory of flux or ceaseless flow. It is applicable alike to mind and matter both.[12] Sometimes it is also referred to as Sanghavada or the theory of Aggregates which means that the so called 'soul' is an aggregate of the five fleeting Skandhas and the so called matter is only an aggregate of the momentary atoms. The denial of an external substance, spiritual as well as material is called Pudgalenairatmya.

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Everything is momentary. Nothing is permanent Body sensation, perception, disposition, consciousness all these are impermanent and sorrowful.[13] There is neither being or not being, but only becoming. Reality is a stream of becoming. Life is a series of manifestations of becoming. There is no 'thing' which changes. Only ceaseless change goes on. Everything is merely a link in the chain, spoke in the wheel, a transitory phase in the series. Everything is conditional, dependent, relative, pratitya and samutpanna. Everything is subject to birth and death, to production and destruction, to creation and decay. There is nothing human or divine that is permanent.

Buddha's theory of impermanence and mutuality, general thesis of Buddha and Anatmavada is a logical outcome of this thesis. It is applicable to both the mind and the matter, soul and the substance equally.

Everything is sorrow (Sarvam dukkham) everything is devoid of self (Sarvam Anatmam), everything is momentary (Sarvam Ksanikam) is said to be the roaring of the Sugat lion (Sugat Simhanada).[14] Two classical similes are given to illustrate the doctrine of universal commentaries, that of the stream of a river and that of the flame of the lamp. Heraclitus said, "You cannot step twice into the same water of the same river".[15] Hume said, "I never can catch 'myself" whenever try, stumbles on this or that perception".[16] William James said, "That passing thought itself is the thinker".[17] Bergson said, "Everything is a manifestation of the flow of 'E'lan vital."[18] "The river is not the same river the next moment. The water in which you have once taken your deep has flown away and has been replaced by another water. A river is a continuous flow of different water. Similarly a flame is not one and the same flame. It is a series of different flames. One vol-

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ume of water or one another flame continuously succeeds another volume of water or another flame, the rapidity of succession preserves continuity which is not broken. Similarity is mistaken as identity or sameness. The so called 'same flame' in only a succession of so many similar flames, each flame lasting for a moment. The fact that a flame is a series of so many similar flames can be easily noticed when in a hurricane antern, due to some defect the succession of flames is obstructed and one flame succeeds another after a slight interval. Identity therefore is nothing but continuity of becoming. Rapidity of succession gives rise to the illusion of unity or identity or permanence. Just as a chariot wheel in rolling rolls only at one point of the tyres and in resting rests, only at one point in exactly the same way the life of the living being lasts only for the period of one thought. As soon as the thought has ceased the living being is said to have ceased."[19] The wheel of the cosmic order goes on without maker, without beginning"[20]

As Hegal propounded the theory of thesis and Antithesis and then synthesis. In the philosophical development you can say here that as Indian philosophical development exhibits that the heterodox systems, or we can call it as a non Vedic systems are in my opinion the reactionary forces in the philosophical thinking, as we pointed out in the historical background, against the Vedic thought especially out-rightly rejecting the Vedic ritualism and Buddha was leading that movement and it was in favour of common people that time.

Charvak could not exhibit that much influence and the time and in suppose to be unsystemised thought.

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According to Hegel, Buddha's Philosophy is nothing but a antithesis to orthodox systems which were not open

to all.

Since Buddha propounded that mind and matter are not primordial, first principle out of which the whole universe is emerged but it is only matter set into force which has no beginning and no end. Because it is an endless becoming[21] and like Shankaracharya Avidhya is a root cause of it, Buddha says that there is nothing permanent in the universe. He positively criticised the eternal soul and instead of it giving a beginning less or endless becoming but at the same time accepting the theory of rebirth and Kamma siddhanta. Here we shall confine ourselves to the thesis of Vedic or orthodox system and Buddha theory of self in advance and rebirth and Kamma Siddhanta will be treated in a next chapter. Since it is a problem before philosophy that rejecting the existence of permanent self how can we justify the rebirth, Kamma Siddhanta and Nibban which is a eternal one. Buddha says that the causal theory can be justified on the ground of impermanent or momentariness.

Some scholars held this view that Buddha did not write any book. there is certain amount of vagueness about his teaching because it has to be gathered from works that were compiled a long time after Buddhas death (Mahaparinirvan) and cannot therefore be regarded as exactly representing what he taught. That the account which these works give is not completely authentic is implied by the following story related in one of them.[22] After the death of Buddha, Puran an old disciple, came to Raj and was invited to accept the cannon which the other disciple gathering together had meanwhile fixed; but he declined to do so saying that he prefers to hold fast to what he had learnt from the lips of the exalted master himself. But this can be said about any ancient thought because their period

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is a just conjecture in this regard. The History knows at least the date of Buddhas death. And Dr. Radhakrishnan has also accepted this and hence he wrote the book on Indian Philosophy and not on the history of Indian Philosophy. He wrote Indian Philosophy because he says we are not interested in the historical development of thought but the philosophical development of thought.

These old works which serve as the basis for our knowledge of early Buddhism are written in Pali, a literary dialect like Sanskrit connected in all probability with the spoken language of Magadha.

The teaching of Buddha was oral and was recorded much later, by his disciples. Buddha was originally an ethical teacher and a social reformer rather than a theoretical metaphysician. He referred to a number of metaphysical views prevalent in his time and condemned them as futile whenever mataphysical questions were put to him, he avoided them saying that they were neither profitable nor conducive to the highest good. “Philosophy purify none peace alone does”.[23] He is reported to have said in one of the suttas : ‘Surely do, I know much more than what I told you. And wherefore, my disciple, have I not told you that? Because my disciples it brings you no profit, it does not conduce to progress in holiness because it does not lead to the turning from earthly to the subjection of all desires to the cessation of the transitory to peace, to knowledge to illumination to nirvana.[24]

He repeatedly told his disciple two things only, my disciples do, I teach misery and the cessation of misery. Human existence is full of misery and pain. Our immediately duty, therefore is to get rid of this misery and pain. If instead we bother about barren metaphysical speculations, we behave like that foolish man whose heart is

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pierced by a poisonous arrow and who instead of taking it out whiles away his time at idle speculation about the origin, the size the metal, the maker and shooter of the arrow.[25]

PALI - LITERATURE

Buddhist Literature

About the Buddhist a few weeks after Buddhas death (Circa 483 B.C.) the first Buddhist council was held as Rajgraha to establish the canon of the vinaya, the discipline of the order. After about a century there arose violent controversy on certain points of the vinaya which lead to a schism and divided the Budhist into the Sthavirvadas and Mahasanghikas.

Second Buddhist Council was held at Vaishali to do away with ten controversial points of Vinaya.

The third Buddhist council was summoned by Ashoka, the great, at Patliputra (Circa 249 B.C.) in which about one thousand of (participants) monks participated.

It's object was to compile a canon of the doctrine of the elders Stavirvada. The present Pali canon was probably compiled by this council, gradually Sthawirvad was divided into eleven and other into two nine schools thus making the twenty schools of Hinayan mentioned by Vasumitra. The most important school of Hinayan was Sarvastivada.

The fourth council was held in the first or second century A.D. under the King of Kanishka to reconsider and complete the tenets of the Sarvastivada school.

The Pali Canon is called Tripitak or the three baskets. Tripitak (Bible of Saccade documents) The first basket is the Vinay-Pitak which deals with discipline of the order,

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second is the sutta pitak which is said to be a compilation of the utterness of the master himself and consists of five collections called Nikayas - Digha, Majjhim, Anujuttara, Samyutta and Khuddak.

The third is called Abhidhamma Pitak which deals with philosophical discussions. Besides this vast non-canonical Pali literature including, Milinda Pannha, Dipvarmsa, Mahavamsa, Visuddhimagga and a rich commentary.

Literature on the Tripitak

The above is the literature of Hinayan Sect which is compiled long after the death of Buddha. Some Buddhist who felt that it did not present the real teachings of the master and contained many horrible misinterpretations of Buddha teachings called themselves Mahayanins dubbing the others as Hinayanies and had a separate literature in Sanskrit.

The Buddha is reported to have said : If I, Anand, when the wondering monk Vachchhagotta asked me, “Is there the ego?” had answered, “The ego is, then that Anand, would have confirmed the doctrine of the Samans and Brahmans who believe in permanence. If I, Anand, when the wandering monk Vachchhagotta asked me : “Is there the ego?” had answered: “The ego is not”[26] then that, Anand, would have confirmned the doctrine of the samans and the “Brahmans, who belive in annihilation, Buddha said : “O ye monks, I am going to point out to you burden as well as the carrier of the burden : the five states are the burden and Pudgal is the carrier of burden. He also hold that there is no ego is a man with false notions - And he who said: “O, ye monks, the body is not the eternal ego, nor do feeling, perceptions, disposition

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and consciousness together constitute the eternal ego; he who holds that there is an eternal ego is a man with false notions. The Hinayan interprets this wrongly as an outright denial of the ego. and reduces it to the five states. The soul is a bundle of the five skandhas - rupa or matter vedana or feeling, Samjna or preception, Samskar or dispositions and Vijnana or consciousness. The first Skandha is material. It is the physical organism with which the other four psycho physical. Psychophysical organism is an aggregate of these five factors the body may be more lasting, but the soul is ever restless. There is underlying unity. These five Skandhas are also found as the links in the wheel of Dependent Origination. Samjna is mentioned there an nama and the entire phycho-physical organism is taken together in the fourth link as namarupa - Vedana is the seventh samskar is the second and Vijnana is the third link. Only these five states of consciousness (including the material frame) are real, the mind or the ego or the soul is unreal. The soul is an aggregate of the body, sensation and the ideas. All this is beautifully illustrated in the 'Questions of King Milinda' (Milind Panho) a dialogue between king Milinda, (Perhaps the Greek king Menander) and the Buddhist sage Nagsen.

Though the doctrine of these works (Tri-pitakas) is in essential matters different from and even opposed to that of the upanishads, there is a general resemblance between the two.[27] Indeed it could not have been otherwise, for each of them is equally an expression of the same Indian Mind. Upanishadic speculation, may in a sense, be regarded as having prepared the way for the peculiar teaching of Buddhism[28] and often Buddha simply carried to their logical conclusions tendencies which we discover already in the Upanishads. Thus the whole tenor of the

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early Upanishads is against belief in the personal God. Buddha dismisses that conception altogether. Again according to many statements in them, the self is to be negatively conceived - as devoid of all attributes, Buddha eliminates, the conception of self altogether. There are also other points of resemblance between the two, but the belief in the karma doctrine found in Buddhism serves as a clearest proof of its connection with Upanishadic thought which took later the place of God in Buddhism.

Prof. Hiriyanna points out as a general features characterizing Buddhistic thought which may note before speaking of its details.

(1) It is pessimistic : The burden of it's teaching is that all is suffering (Sarvam duhkham). All the waters of the well, the seas are not to be compared with the flood of tears which has followed since the universe first was.[29] Evil or the misery of samsar is most real and foremost aim of man is to effect an escape from it. When we describe Buddha's teaching as pessimistic, it must not be a creed of despair, but it admits the possibility of attaining peace here and now, whereby man instead of being the victim of the misery will become it's victor. It no doubt emphasize the dark side of it but the emphasis merely shows that life as it is commonly lead is marred by sorrow and suffering and not that they are it's inalienable features. Buddha preaches, just this I have taught and do I teach. He is recorded to have stated. Ill and the ending of ill. [30]

(2) It is positivistic: speculation was almost rampant the period just preceding the time of Buddha and an excessive discussion of theoretical questions was leading to anarchy of thought. His teaching represents a reaction, and in it we meet with a constant effort to return to the

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hard facts of life. Following the traditional belief of his time, Buddha frequently referred in his discourses to worlds other than ours. It was also partly due to his belief in the Karma doctrine with it's definite eschatological reference. Yet his teaching in its essence may be described as excluding whatever was not positively known. The authority of Vedic tradition, especially as regards rituals he wholly repudiated.

According to some modern scholars' belief in the supernatural

was part and parcel of the teaching which they maintain could not possibly have risen above psychological conditions of the time.[31] But it's general spirit suggests the view, especially when we recollect that positivistic doctrines were not unknown at the time that Buddha did not recognize anything beyond the perception and reason. Such a view is also supported by the predominantly rationalistic line on which, as we shall see, the teaching developed in later times.

(3) It is pragmatic : Buddha taught only what is necessary for overcoming evil whose prevalence is, according to him the chief characteristic of life. The principle which guided him in his numerous discourses is clearly shown by the following story related in one of the suttas. Once when sitting under a simsupa tree, Buddha took view of its leaves in his hand and asked his disciple that had assembled there to tell him whether they were all the simsupa leaves or whether there were more on the tree. When they replied that there were surely many more on the tree he said : As surely do I know more than what I told you. But he did not dwell upon all that he knew, since he saw no practical utility in doing so. And wherefore my description have I not told you that? Because my

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disciples it, “ye it brings you no profit. It does not conclude to progress in holiness, because it does not lead to the turning from the earthly to the subjection of all desire, to the cessation of the transitory, to peace to knowledge, to illumination, to Nirvan. Therefore have I not declared it unto you.[32] He was thus eminently practical in his teaching. Philosophy purifies none. He said “peace alone does”. It is sometimes maintained that Buddha was not an agnostic and his silence on matters commonly referred to by other religious teachers is explained as due to a lack of certainty in his knowledge of ultimate things. [33]

From just what we have just stated, it is clear that we have not took for any metaphysics as such in Buddha’s teaching. He was avers to all theoretic curiosity. “But though there is no explicit metaphysics. There is a good deal of it in an implicit form. There may be no metaphysical aim in what he taught, there certainly is metaphysical view underlying it.[34] There is a general assumption resemblance it must be stated at the outset, between this teaching and the assumption of common sense in that it recognizes a distinction between a soul or self and a material environment in which it is placed. Early Buddhism is dualistic and realistic. The Buddhist view is profoundly different in regard to both for, as we shall presently see it will be equally correct to say that in another sense it recognizes neither the self nor the physical world.

The main features of early Buddhism on a theoretical side is as follows -

1) At any moment of our experience, it has been observed, we stumble upon some particular perception or other, or heat or cold, light or shade, love or hatred, pain or pleasure. The common belief is that these sensations and thoughts do not stand by themselves but belong to an

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unchanging entity known as the self. Buddha admitted the transient sensations and thought alone and denied the self in the above sense as an unwarranted assumption. To express the same in modern phraseology, he admitted only states of consciousness, but not the mind. To him sensations and the thoughts, together with the physical frame with which they are associated, were themselves the self. It is an aggregate or Sanghat of them and Buddha declined to believe in anything apart from or implicated in it. In the expressive words of Mrs. Rhys Davids, "There is in his view no 'king ego' holding a levee presentation".[35] The aggregate is sometimes described as namarupa, utilising an old Upanishadic phrase. Though it's meaning is here very much modified.[36] By the first term, nama, is meant not 'name' as in the Upanishads, but the psychical factors constituting the aggregate and by the second rupa, physical body so that the compound signifies the psycho physical organism and may be taken as roughly equivalent to mind and body. That is Buddha took as the reality, if we overlook for the moment the change in the meaning of nama, the very things that where explained away as not ultimate in the upanishad, and denied the substratum, which alone according to them is truly real.[37]

There is another description of this aggregate based upon a closer analysis of the psychical factors. Constituting it.[38] According to it self is conceived as five fold, the five factors or Skandhas, as they are called, being rupa, vijnana, Vedana, Samjna and Samkar of these the first, viz. rupa scandal, stands for the physical and the rest for the psychical, elements in the self. There is a little uncertainty about the exact connotation of some of the later, but may for our purpose here take then respectively to represent "self-consciousness", 'feeling', 'perception' and

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mental dispositions. This explanation of the self by the way brings out clearly an outstanding features of early Buddhism. viz. it's analytical character and the predominantly psychological basis of its analysis. It is remarkable that of these two divisions, Buddha should have held, contrary to prevalent opinion 'mental' to be more shadowy than the 'physical'. He said : Even the non-Buddhist readily grants that the body composed of the four elements - earth, water fire and air - is not the self, but he sees his own self in that which is called mind. It would be less erroneous to call the body the self for it may last for a hundred years, the mind, on the other hand, is always restless.

The explanation of material things is also similar. Common sense believes that when sensations are received from outside, those sensations correspond to certain attributes like colour of an object, say, a jar. To Buddha the attributes or sense data are themselves the object and he denied the existence of any self-sustaining substance apart from them. Material things then like the self, are also aggregates with no underlying unity whatever.

This doctrine in Sanskrit is described as nairatmyavada (doctrine of moself) the term nairatmya, being negative tells us what objects are not, while samghat, being positive states what they are. Thus according to Buddhism, when we for instance, say, 'It thinks' or 'it is while', we mean by 'it' nothing more than when we say 'it rains'. There are several Parables in Buddhistic literature to bring home to us the full import of this doctrine, one of the best known is that of the chariot. It is mentioned in old books also, but is fully elaborated in the questions of 'king Milind', a work which was composed in North-west of India at about the beginning of the Christian era and

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purports to give an account of the conversations between the Greek King Manandar and a Buddhist sage named as Nagsena.[39] This work is described by Dr. Radhakrishnan as a master piece of Indian prose.[40]

One day when Milinda went to see Nagsen, the sage discoursed upon the doctrine of no-self; but finding him unconvinced said : 'Great king, hast thou come on foot or on a chariot?' I do not travel on foot, Sire : 'I have come on a chariot'. If thou hast come on a chariot, great king, then define the chariot. Is the pole the chariot? Are the wheel the chariot? When simple questions where put about the axle and so forth, the prince was able to see that none of its component parts, analytically, is the chariot and that the word is a mere symbol for those parts 'assembled' or placed together in a particular way. Then the sage added : In the same way, the word 'self also is only a label for aggregate of certain physical and psychical factors. None of the objects of experience stands for an entity apart from the constituent parts. The important thing to bear in mind here is the sameness of the explanation given of both self and the material world. So the doctrine of Nairatmya should not accordingly be understood as applicable to the soul alone as it is apt to be done. Both soul and matter exist only as complexes and neither is a single self-contained entity.

2) This account of reality, ignoring altogether the element of time is wrong. Considering time, this aggregate, according to Buddhism, does not continue the same for even two moments, but is constantly changing. So the self as well as the physical world is a flux (Samtana). Two symbols are generally used to explain this conception, the stream of water and the self producing and the 'self-consuming' flames, the later being particularly ap-

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propriate in respect of the self. In that it suggest even the suffering through it's tormenting heat. Thus every one of our so called things is only a series (Vithil) a succession of similar things or happenings and the notion of fixity which we have of them is wholly fictitious. This theory of the ceaseless movement of all the things with no underlying constancy is obviously a compromise between the two opposite views current at the time-one believing in 'Being' and the other is non-being! This world O'Kaccan, generally proceeds on duality of the 'it is' and the 'it is not'. But O'kaccan who ever perceives in truth and wisdom how things originate in the world, in his eyes there is not 'it is not in this world. Whoever Kaccan, perceives in truth and wisdom how things pass away in this world, in his eyes, there is no 'it is' in this world. Neither 'being', nor 'non-being'[41] is the truth, according to Buddha, but only 'Becoming'. From this we should not conclude that Buddha denied reality. He did admit it but only gave a dynamic explanation of it. There is a incessant change but at the same time there is nothing that changes. 'There is action but no agent'. Language almost fails to give expression to this view, the like of which is known only twice in the history of philosophy. Once in Greece when Heraclitus taught a generation or two later than Buddha and again in our own time in the philosophy of Bergson. Great indeed should have been the genius that enunciated such a doctrine for the first time.

Since there is incessant production, but no new things are brought into 'being', the world becomes the world-process, a continual coming-to-be and passing away. Neither the world as a whale, nor any object in it can be described as subject to the process. The process is the thing. The law governing this process is most vital to Buddhism

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and needs a few words for it's explanation here although its enunciation in a general form applicable to whatever it produces belongs to it's later history. We may begin by asking the question; if every thing is but a series of similar states, what is the relation between any two consecutive members of it? An explanation for it in Buddha's time was that either it was accidenta1[42] or there was a supernatural element like God. In addition to know factors.[43] In neither case could man effectively interfere with the course of things. Buddha discarded both these explanations alike and postulated 'necessity' as the sole governing factor. In denying chance, he took his stand on the uniformity of nature, and denying supernatural intervention, he dissociated from all dogmatic religion. This idea of ordered succession is no doubt very old. It goes back to the conceptions of rta and dharma found in earlier literature. But they both suggest an agency operating in some unknown manner. The peculiarity of order as conceived in Buddhism is that it excludes such an agency altogether. This Buddhistic view resembles the svabhav-vada.[44] But it differs from it also in one essential respect. The Svabhav-vada regards the necessity to produce the effect as inherent in the cause. Here no such inner teleology is recognised, for production, according to Buddhism. It is not the self-unfolding on the part of the cause but the result of the certain external factors co-operating with it. It is a necessary succession but yet a constraint implied by it is of a contingent kind.[45] It is contingent so far as a series does not come into being until certain conditions are fulfilled, and it is necessary in so far as the series once begun will not cease so long as the conditions continue. Thus though the law itself is universal and admits no exception, its operation is dependent upon conditions. This is the reason why it is called the law of 'dependent origination',

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or the pratitya-samutpada that being present, this becomes, from the arising of that this arises.[46] The Sanskrit expression means literally arising in co-relation with and signifies that if certain condition is present, a certain product arises. So that the nature of 'necessity' as conceived here is not the same as in the swabhav-vada. The implication of the 'it' here is that by sundering the causes sustaining the effect the series can be arrested. This is stated in the remaining part of the causal formula, that being absent, this does not become, from the cessation of that this ceases. In the attainment of Nirvan Buddha's Theory of Dependent Origination is significant.

The cycle of birth and death is the vicious circle of causation. This does not end with death. This is also called Bhava-Chakra. Samsar Chakra, Janma Maran Chakra, Dharma Chakra or Pratitya Samutpad Chakra. The theory of Karma is based on it. Ignorance and Karma go together determining each other in a vicious circle.[47] This causal theory will be discussed in the succeeding chapters on Karma Siddhanta and Rebirth and the notion of Nirvan. So I leave the thread here.

The view that everything changes from moment to moment is known as the Ksanik Vada or the doctrine of the momentariness and it is by that term that Buddhism is commonly alluded to Hindu Philosophical works. Buddha seems to have taught only the impermance or mutability of things, excepting perhaps mind, but soon, through the force of it's inherent logic, the doctrine was transformed into the general one of the momentary disintegration of all things. Its full development belongs to later times and accordingly postpones to further observation.

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There are, however, two obvious criticisms which may be urged against such a view of reality to which, as

well as, to the way in which Buddhist met them, it is necessary to briefly refer now. If everything is a flux and everything is being continuously renewed, we may ask how recognition of objects, the apprehension of a familiar entity as the same we already know is explained. The Buddhist states in answer that the things in two moments of our cognition are only similar and that we mistake them to be the same. It means all recognition is erroneous since 'similarity' is mistaken in it for identity. Another criticism is that if the self also be changing every moment it becomes difficult to account for the fact of memory. Here also Buddhist has his explanation. He holds that each phase of experience, as it appears and disappears, is intermingled into the next.[48] So that every successive phase has within it all the potentialities of its predecessors which manifest themselves when conditions are favorable. Hence though a man is not the same in any two movements, yet he is not quite different. The self is not only a collective but also recollective entity.[49] But here the objection can be raised in case of the responsibility of the Karma on a certain individual. Here the agent is different from the actor or one who ripens the fruits. It is on this basis that Buddhism establishes moral responsibility. What one does, it is true that the same one who does not reap the fruits is no quite alien either and so far the merits to come in for the good or evil that belong to the preceding members of that particular series. In the Devdatta sutta, which describes a sinner meeting yama, the later says that your's, evil deeds, are done by none other. You alone have done them and you alone will reap the fruits.[50] The Jatak stories again which recount the deeds of Buddha in former births all end with the identification of characters, though separated by whole birth. He says, I was then the wise white elephant Devdatta was a wicked hunter. That

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is to say, Buddhism denies unity in the sense of Identity of material but recognizes continuity in its place.

We should therefore be careful how we understand the Budhistic doctrine of the denial of the soul as a stable entity which without itself changing, appears amidst changing conditions bodily and mental - Buddhism does deny the self, but it recognizes instead a "fluid self" which because of its fluidity, cannot be regarded as a series of altogether distinct or dismissal states. We may, however, observe in passing that in so stating his view the Buddhist has tacitly admitted a self transcending the experiences of the moment.

In the very act of analysing the self and dismissing it as but a series of momentary states, he is passing beyond those states and positing enduring self which is able to view them together for a series as such can never become aware of itself. Some are of the opinion that belief in such a self is not merely the unintended implications of the teaching of Buddha, but an accepted element in it and that its negation is an innovation introduced by its later followers.[51]

The principle of impermanence and negation of self are fundamental to the teaching of Buddha; and by enunciating them he may be said to have reserved at the same time both of the truth of the traditional teaching and the belief of the common people. The unique doctrine starts by postulating certain elements as basic which are distinct and includes both the physical and the psychical and explains that the whole world is produced of them. The former are simple and represent the ultimate stage in the analysis of the empirical things and things later are all aggregate (Santan, and do not stand for new) early Buddhism, recognized only four elements viz. earth, water, fire and air excluding akash.

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The different conceptions of the self by different systems of Indian Philosophy

Buddhist theory is known as the Nairatmya, i.e. the theory of No-self is a rejection of self and physical objects both Soul is entirely denied by Buddha. Buddha's theory of no self is the negation of self. According to Helgelian theory thesis comes first, then comes Antithesis and ultimately synthesis is done by some other thinkers. Here Budha's theory is the anti-thesis to the theory of soul. As Shanker puts Advait in order to deny dualism of Samkya, In the same way is Buddhe denying Upanishadic concept of Atman or Brahman and sometimes called it and orthodox systems also.

1) The Vedic and Upanishadic Conception of Soul or Self

Indian Philosophy has been however intensely spiritual and has always emphasized the need of the practical realization of truth. It stands for the direction, immediate intuitive vision of reality, actual perception of the truth. See the self. (atma va are drastavyah) is the keynote of schools of Indian Philosophy. And this is the reason why all most all of the Indian schools are religious sects.

The Vedas are the oldest extant literary monument of the Aryan mind. The origin of the Indian philosophy may be easily traced in the Vedas. Unfortunately our knowledge of the Vedic period, even today is too meagre and imperfect.

There is a little philosophy in the Brahman books though some Philosophical ideas flash here and there. in the course of some speculation digressions. The Aranyakas mark the transition from the ritualistic to the philosophic thought. The concluding portion of the Vedas

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are called the Upanishadas. These are all the intensely philosophical and spiritual and may be rightly regarded as the cream of the Vedic philosophy.

Mantras and Brahmana, are called the Karma-kanda and Aranyakas and Upanishads the speculative aspect of the Vedas. The Upanishads are also known as Vedanta or the end of the Veda because they are the concluding portion, the end of Vedas and because they are the essence or cream of Vedic philosophy.

2) The Vedas

We are concerned here only with the philosophical thought of the Vedic period, we find a little philosophy in the pre-upanishadic thoughts. Moreover there has been a gradual development of the philosophical thought from the mantras and the Brahmanas through the Aryankas to the Upanishads. The personified forces of nature first change into the real Gods and these later on became mere forms of transcendental God, the custodian of the 'cosmic and the moral order' who Himself, later on passed into the immanent Purusa. The Upanishads developed this. Purusa into Brahman or Atman which is both immanent and transcendent. The Aryans personified them in an anthropomorphic fashion and called them God and Goddess and began to worship them. Then gradually polytheism overpowdered monotheism. Max Muller introduces henotheism. Henotheism means 'belief in one only God.' Neither polytheism nor henothism nor even monotheism can be taken as the key-note of the early Vedic philosophy.

The keynote of the Vedic hymns is the same spiritual monism, the same immanent conception of the identity in difference which ultimately transcends even itself, the same indescribable absolutism which holds both monism and pluralism. To read anthropomorphic polytheism and

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then henotheism and monotheism in the Vedas is to borrow a phrase from Gaudpada, to see the footprints of birds in the air. The binding principle of this world, the Supreme Soul of this universe is so much emphasized and repeatedly Gods are regarded as a mere manifestation of the Supreme God. Let us take some illustration - "The one real, the wise declare as many"[52] Purush is all this, that all, that was, all that shall be[53] the real essence of the God is one[54] the same real is worshiped as Ukta in the RK or Agni in the yajuh.

3) The Concept of Soul of Upanishads

We now come to the Upanishads which are concluding portion as well as the cream of the Vedas are therefore rightly called 'Vedanta'. The teaching of the being the highest was impetrated at private seating only to the qualified disciples. Heraclitus has also said that, 'if men care for gold, they must dig for it or be content with straw. If one wants pearls one has to dive deep into the ocean or be content with pebbles on the shore.'

The traditional view holds that the Upanishads as revealed text teach the same doctrine but there has been slight difference in their interpretation. The problems discussed in them as well as there unique style make them liable to many interpretations.

The Atman - The individual self stands self-proved and is always immediately felt and known. The existence of one's self is known with absolute certainty. There can be neither doubt nor denial regarding its existence. The individual self is the highest thing we know and it is the nearest approach to the Absolute, though it is not itself the Absolute. In fact the individual self is a mixture of real and the unreal, a known of existence and non-existence coupling of the true and false. It is a product of Ignorance.

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But its essence is the light of the absolute. It's real nature is pure consciousness, self shining and self proved and always the same. It is called the 'ultimate witness' or the 'Saksi' and as such one with the Absolute. The senses, the mind, the intellect feeling and will, the internal organ are all products of Avidhya and they invariably surrounded the individual self really is above them being the Absolute.

The word 'Atman' originally meant life-breath and then gradually acquired the meaning of feeling, mind, soul and spirit. Shankaracharya quotes an old verse giving the different connotations of the word 'Atman'. The verse says that Atman means that which pervades all which is the subject and which knows, experiences and illuminates the objects and which remains the immortal and always the same.[55]

The true self has been the main topic of investigation in the Upanishad. Socrates of ancient Greece has also persistently advocated the supreme necessity of 'know thyself'. The three Upanishads are selected here. They are Chhandogya, the Mandukya and the Katha Upanishad. We find a development of the concept of the self from the waking or the bodily self through the dreaming or the empirical self and the self in the dreaming or the empirical self and the self in the dreamless sleep to the Absolute self. The self in deepest sleep reduces itself to mere abstraction. There are not objects to be felt, to be known, to be enjoyed. This self appears to be absolutely unconscious knowing nothing, feeling nothing, willing nothing. It is zero in cheaper. Prajapati, further says, 'The body is not the self, though they have a meaning have a self. The self is not an abstract format principle of deep sleep too. The self is ground of waking, dreaming and sleeping

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states and yet it transcends them all. The self is universal, immanent as well as transcendent. It is immortal, self luminous, self proved, beyond doubts and denials as the very principle which makes all doubts, denials and thoughts possible. It is the ultimate subject which can never become an object and which is to be necessarily presupposed by all knowledge.

The empiricism of Locke and Berkeley and the Scepticism of Hume, the flux of Heraclitus, William James and Bergson, the Copernican revolution of Kant and the abiding revolution. Hegel, the position of Green, Bradley and Mc Taggart all have been long before anticipated in this dialogue. The self surely cannot be identified with the body, senses or the internal organ, nor can it be regarded as a mere bi-product of matter. It can not be mere a bundle of the qualities. It cannot be the empirical self. Dreams have been selected by Prajapati because here the objects have to be framed by the mind independently of the body or the senses. In the waking life the objects are apart from it and outside of the mind alone which are only known and not created by it. But in dreams the mind has to function alone. It is, therefore, the state of perception without sensation. The self in the waking as well as in the dream state is ever-changing and therefore can not be the real self. Indra, not being able to find the self in the waking and dreaming states, anticipates Heraclitus, Locke, Berkeley. Hume, William James and Bergson and also some of the Buddhists.

There is only change and you can never step twice in the same river. Says Heraclitus. Locke regards the mind as a Tabula rasa, a blank tablet, by itself as good as nothing, on which experience writes with the fingers of sensations and perception. Therefore in sleeps and trances the

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mind exists not, declares Berkeley, every drowsy nod explodes the self theory says Locke. 'It can never catch my self says Hume, 'whenever I try, I always stumble at some sense impression or idea.' The so-called 'self is only a stream of thoughts declares. William James, 'the passing thought itself is a thinker'. These empiricists' skeptics and pragmatists take the self as a mere bundle of Ideas. Indra came to the same conclusion. The self in waking and the dream is ever changing, tortured, chased, vanishing the same conclusion is arrived at by Bradley also. What we get here is only fleeting mass of qualities; the scattered manifold of sense impression or ideas and no permanent self. A content less self in the empirical life is impossibility. In the absence of objects also the self ceases to exist. The coercion revolution of Kant is the celebrated doctrine which he introduced into European Philosophy that knowledge requires both sensation and thought, that the 'concepts without precepts are empty and the precepts without concepts are blind'. Every knowledge of self situation necessarily presupposes the self the transcendental unity of your apperception which is not a category of unity but the fundamental postulate of knowledge.

The abiding contribution of Hegel has been persistent insistence that the self should not be taken as a substance but as a subject and that this subject does not mean the empirical ego but the transcendental and yet immanen absolute Idea running though the categories which are the various stages of development of thought. T.H.Green, Mc Taggart and other have emphasized the same point. In fact the foundation of this true idealism was already, laid down, many centuries before Kant and Hegel in the Upanishads.

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'Prajapati's emphasis on the fact that the true self is the ultimate subject, the fundamental postulate of all knowledge, the transcendental background of all the empirical trinity of knowledge, knower and known, the self-luminous and the self-proved pure consciousness which manifest itself as the subject and the object, as the self and the not-self and which at once overreaches that division.[56]

Yajnavalkya's declaration in the Bruhadaranyaka that the self, the ultimate knower, can never be known as an object because it knows all objects, and yet it does not reduce itself to an abstraction because never is the knowledge of the knower destroyed, never is the sight of the seer destroyed; that even when the sun has set, when the moon has set, and when the fire is extinguished, the self alone shines in its light.[57]

The thundering assertion in the Katha that, 'Not there the sun shines', nor the moon or the stars, not these lightening, either, where then these fire could be?[58] Every thing shines only after the shining spirit. Through its light all this shines[59] and in the Mundak 'The fire is it's head, the moon and the sun are it's eyes, the four quarters of the sky its ears, the Vedas are it's speech, the wind is it's breath, the universe is it's heart, for verily it is the immanent self of all beings are sufficient to prove our assertion.

The Atman is the transcendental base of both self and not-self and none can doubt it's reality.

In the Mandukya Upanishad also we find a similar analysis of consciousness. The self in the waking state enjoys gross objects, it has the consciousness of the external world and is called 'Vishva'. In the dreaming state it enjoys subtle objects, it has the consciousness of the internal world is called 'Taijasa'. In the state of sound

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sleep there is no object, neither gross nor subtle and hence no subject. Subject-object duality is transcended and here the self is called ‘Prajna’. In sleep we have shadow of the supreme bliss. It is called shadow because we do not enjoy positive bliss. Ignorance persists in it’s negative aspect of concealment in this state, although its power of projection is arrested. The higher state is necessary which is the fourth state of the self, a state of pure consciousness. There is no subject object duality but a positive bliss. All ignorance vanishes here. This is a true self, the foundation of all existence and the pre-supposing of all knowledge. This is indescribable state. Description is possible in empirical state of subject object duality. It can be realized directly and intuitively. This is called ‘Turiya’ or fourth state or Atman. It manifests itself in these three states and yet in its own nature it transcends them all.

In Katha Upanishad, the Atman is said to be the ultimate reality. The objects are the roads, the body is the chariot, the senses are the horses the mind is the reins, the intellect is the charioteer - the ego is the enjoyer and Atman is the Lord sitting in the chariot.[60] Plato in his Phaedrus has also compared them to be the white and black horses.

The Katha further states that the senses are higher than the objects the mind is the higher than the senses the intellect is higher than the mind, the subtle reason (Mahat) is higher than the intellect, the unmanifest (avyakta) is higher than the subtle reason, and the Purusa Atman (atman) is higher than the unmanifest and there is nothing higher than the Purusa which is the ultimate end, the highest reality.[61]

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Materialistic View of Self i.e. Soul

Historical background of the philosophy

The school of materialism in India seems to be very old. References are found to it in the epics and in the early Buddhistic literature. Garbe says : Several vesting show that even in the pre Buddhistic India proclaimers of purely materialistic doctrines appeared."[62]

The references to Charvak, the founder of materialist occurred many times in Mahabharat. The Mahabharat belongs to a period when the Vedic hymns had their original force and meaning and when ceremonial religion appealed to the people and caste grew into prominence. We may put therefore beginning of the epic period somewhere in the sixth century before christ.

There are many indications to show that it was an age keenly alive to the intellectuals interests, a period of immense philosophical activity and many sided developments.

It was the era of Charvak as well as of Buddhist by its emphasis on the right of free enquiry the intellectual stir of the age weaken the power of traditional authority and, promoted the cause of truth. Doubt was no longer looked upon as dangerous. In an unstable society[63] paved the way for the rise of materialism in India in the post Upanishadic and pre-Buddhistic age. But it has never been the force though the materialistic way of life, the way of enjoying the pleasures of the senses and the flash is as old as humanity itself and it will surely last as long as humanity lasts yet materialism as metaphysics has never found favour with the Indian philosopher. Jainism and Buddhism arose immediately and supplied the ethical and spiritual background which ejected materialism.

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In the Rugveda the germs of free speculation and suggestion of skepticism were present. The Upanishada developed the spirit of enquiry, however much they professed the rest on the old Vedic faith when once we allow thought to assert its right it cannot be confined within limits. Loud complaints were heard about the degeneracy of the age, lust of princes and the greed of man. "I behold the rich in this world", says Budhist sutta of the goods.

The conception of the good God naturally goes with the moral government of the world. When suspicions about nature of life on the earth arise, the belief in god is weakened. The hold of authority was loosened and traditional bond weakened. We have the materialist with their insistence of sense the Buddhist with their valuable psychological teaching and high ethics while there were some who deliberately refusing to speculate about the possibility of the beyond. Ascetics, Tirthankars or foundmakers claimed to be founders of new path Gautam and Vardhaman were the most prominent reformers. Buddhist books mention other heretical teachers Sanjay the skeptic who repudiated all knowledge of self, Ajita Keshkambalin the materialist rejected all knowledge by insight and resolved man into the four elements, Puran Kasyap the indifferentist, who rejected moral to acknowledge moral distinctions[64] and adopted the view of non-causation or fortuitous origin and passitivity of soul, Maskarin Gosal, the fatalist man had no power over life and death and who believed that all things were living jivas in process of constant change determined by these immanent energy till they obtained perfection and Kukuda Katyayan who maintain perfection[65] and Kukuda Katyayan, who maintained the qualitative distinctions of the elements of being matter including space and soul as principles of change

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making and unmaking individuals.[66]

In the beginning many of reconstructing movements of thought. Charvak, the Buddhist and Jains appeared first immediately, as a sort of reaction, attempts were made to emphasize the theistic side of the Upanishads teaching. Buddhism and Jainism with their emphasis on the ethical failed to supply any nutriment to the deeper spiritual wants and emotions. It is necessary for us to distinguish in this period three different states of thought, which are both chronologically and logically successive.

(1) The systems of revolt, such as the Carvaka theory, Jainism and Buddhism (600 B.C.) (2) The theistic reconstruction of the Bhagavatgita and later Upanishads (500 B.C.) and (3) the speculative development of the six systems (300 B.C.) which attained definiteness about the end of A.D.200 or so. Mahayan form of Buddhism where Buddha becomes an eternal God belongs to this religious reactions.

Common Ideas of Age

Before going to the traditional founder, Brahaspati, a heretical teacher of this school, we may shortly notice the ideas which were common to the age. Rebirth and the suffering of life embodying the idea of impermanence were current. Witness the question of Nachikets to Yama. "Shall we be happy with maidens, horses, wealth, royalty when we see thee, O death. The wheel of rebirth is an elaboration of the doctrine of suffering. The conception of one endless migration from birth to birth, life to life seemed to be a dull fancy, depriving existence of it's meaning and life of its joy. The spirit can bear the thought of a decision of its destiny once for all. The torment of all entirely but the endless migration from world to world[67] from existence to existence, the endlessness of the strug-

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gle against the palit power of that ever-recurring destruction. Thought like this might well chill the heart even of the braves with a shudder at the resultlessness of all this unending course of thing. All schools of thoughts which arose in this age adopt this conception of impermanence. Different names are given to it, such as Jagadvyapar, Samsar, Vyavahar, Prapanch. The law of Karma is its necessary corollary. To apprehend God in mystic vision, the soul is to be disciplined into stillness. Caste was growing more and more into recognition. According to it wise and fool alike, when the body dissolves, do not exist any longer."[68] The materialistic must have preceded Buddhism, since the oldest Buddhist books mention them."[69] Those are references of this doctrine in the epics.[70] Manu refers to Nastikas (nihilist) and Pasands (heretucs)[71]

The Doctrines

The substance of this doctrine is summed up by a character in the illogical allegorical play "Prabodha chandrodaya" Lokayat is always the only Sastra in it only perceptual evidence is authority, the elements are earth, water, fire and air, wealth and enjoyment are the objects of human existence. Matter can think. There is no other world death is the end of alli[72]. The Sastra is called Lokayata[73] for it hold that only this world or Loka is. They are also called Carvaka, the materialists are called Lokayatikas. Carvak is the name of the founder.

What is arrived at by direct perception is the truth. What is not perceivable is non-exist for the simple reason that it is not perceived. Similarly, soul and God hereafter are rejected. Everything which exist, including the mind, is due to a particular combination of these four elements. Elements are eternal but their combination undergo production and dissolution. Consciousness is regarded as

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mere Product of matter. It is found always associated with body and vanishes when the body disintegrates. Just as the combination of betel, arcca nut and lime produces the read colour[74] or just as fermented yeast produces the intoxicating quality in the wine.[75] Though the ingredients separately do not possess either the red colour or the intoxicating quality. Similarly a particular combination of the element produces consciousness though the element separately do not possessed it. It is an epiphenomenona by-product of matter. Given the four elements and their particular combination, consciousness, manifest itself in the living body. Matter secretes mind as liver secrets bile.[76] The so-called soul is simply the consciousness living body. Values are a foolish aberration Sadananda in his vedantasar refers to four different materialistic schools. One identifies the soul with the gross body (sthul sharira), another with the senses (indriya), another with the vitral breath (Prana) and last with the mental organ (manas).[77] All the schools agree in regarding the soul as a product of matter. Shankaraksita says that the materialist Kambalshratava maintains the view that consciousness arises out of the material body associated with the vital breath.[78]

Severe and contemptuous criticism has been levelled against this doctrine by all the schools of Indian Philosophy. If consciousness means self-consciousness as it means in the human being then it cannot be identified with the living body. The animals also possess the living body but not rational consciousness. The Charvak replies that it is a particular combination of the elements which obtains only in the human body that produces consciousness and that therefore living human body and consciousness are always associated together and nobody has seen consciousness apart from the living human body. But the

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argument is wrong, if consciousness is an essential properly of the human body, it should be inseparable from it as the Charvak claims. But it is not, in swoon, fits, epilepsy, dream less sleep etc. living body is seen without consciousness. And on the other hand in dreams, consciousness is such without the living body when the dreamer awakes. He disowns the dream body. but owns the dream consciousness. The dream objects are subjected in the waking life but dream consciousness is not contradicted even in the waking life. Consciousness persistent through three stages of waking life, dream life and deep sleep is much superior to material body, which is it's instrument and not the cause. Moreover the subject the knower, cannot be reduced to the object, the known, since all obvious presuppose the existence of the subject.

Again the subject is the enjoyer and object is the enjoyed and the two cannot be identified. And, again the fact that consciousness is not experienced without the material body, is now an argument to prove that it is a mere product of matter. Mere co-existence is not causation. If consciousness is the property of the body, it must be perceived like other material properties. But it is neither smelt nor tested nor seem nor touched nor heard. If consciousness is the property of the body then there should be no consciousness of the body for why should the body be qualified to produce consciousness itself. Stand in need of being manifested by consciousness? Further if it is a property of matter then like other material properties it should be known by all in the same way and should not be private. But we find that consciousness is in limitedly private and consciousness of an individual cannot be shared by others against if the existence of the soul surviving death cannot be demonstrated its non-existence

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too, cannot be so demonstrated.

The materialist must have preceded Buddhism, since the oldest (Buddhist) books mentioned them.[79]

Jainas Conception of Soul (Jiva)

Jainism like Carvaks and Buddhism is treated as nonvgedic Heterodox systems. Therefore it is significant to bring out its conception of Jiva and the denial of the existence of god.

Trends of the time of Buddha are very important in the role of Buddha who played at that time against Vedic Systems. Charvak Jainism and Buddhism as the heterodox systems acted as a reactionary forces opposing Vedic i.e. orthodox systems especially against the ritualism of Vedas.

Vardhamana the elder contemporary of Buddha was the second of Ksatriya chiertain in Magadha and both resemble their situation and role, I feel apt to compare them here. Both are indifferent to Vedas. Though not appeared but I differ here with the writer holding a view that they were opposed to Vedas.

We have sufficiently brought out, in the last chapter the historical background on which the three heterodox systems took place. So we need not repeat the whole thing here. "The system of revolt, such as the Carvaka theory which we have considered about, the Jainism, what we are going to bring about and Buddhism, which has played the main role, amongst the heretic systems of revolt[80] and we have also brought out, fully the ideas, which were common to the age.

The examination of the two ancient Nastik schools of Buddhism and Jainism of the different types ought to convenience us that serious philosophical speculation

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were indulged in the circles other than those of the Upanishadic sages whether we look at them from the point of view of ethics or metaphysics, the two Nastika schools appear to have been arisen out of a reaction against sacrificial disciplines of the Brahmanas.[81] Both these systems originated with the Ksthriyas and were marked by a strong aversion against the taking of animal like and against the doctrine of offering animals at the sacrifice. The sacrifices were not enjoined generally not so much for any moral elevation, as for the achievement of objects of practical welfare.

"It is interesting to notice that the Buddhism and Jainism though probably born out of a reactionary movement against this artificial creed, yet could not but be influenced by some of its fundamental principles which, whether distinctly formulated or not, were at least, tacitly implied in all sacrificial performances."[82]

Thus we see that Buddhism and Jainism regarded all production and destruction as being due to the assemblage of conditions, and defined truth as that which could produce any effect. But to such a logical extreme did the Buddhist carry these doctrines that they ended in formulating the doctrine of absolute momentariness.[83]

The systems of Buddhist and Jain Philosophy turned their backs upon ordinary happiness and wanted an ultimate and unchangeable state where all pains and sorrows were for ever dissolved. (Buddhism) or where infinite happiness, ever unshaken was realised.

The Buddhist had gone so far that they had even denied the existence of any permanent soul. The Jaina says that no ultimate one sided and absolute view of things could be taken and held that not only the happening of events was conditional but even all our Judgments are

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true only in a limited sense, when asked whether anything was true, Jainism would answer, "Yes, this is true from this point of view, but untrue from that pointy of view." This theory of Jain is called Syadavada.

It is sometimes argued that the Jaina and Buddhisum are one and Jainism is only an offshoot of Buddhism. Mahavir, the great hero, the Jaina of the present age present so many and so peculiar points of contact with that of Gautam Buddha that we are instinctively led to conclude that one and the same person is the subject of both.

Jainas Concept of a Jiva - The word Jainism goes back to Jina, which derived from the Sanskrit root Ji, to 'conquer' means "Victor" is one that has successfully subdued his passions and obtained mastery over himself. The creed to which the name is applied is not an offshoot or subsect of Buddhism as it was supposed to be, but is different from it. It is as a matter of fact, much older and the name Vardhaman, styled Mahavir or the great spiritual hero was last prophet. Twenty three prophets preceded over him. Parshwanath is the 23rd of these. "There is evidence to show that his followers were the contemporary of Vardhaman."[84] But corruptions had crept into the older teaching by them,[85] and Vardhaman gave it a fresh form by reforming it. Though independent of Buddhism, Jainism resembles it in many ways. But the differences exhibited, are equally remarkable, such as its recognition of permanent entities like the self and matter. In these it resembles Brahminism, justifying the description that it is a theological mean between Brahmanism and Buddhism.[86]

He was born in 599 B.C. and died in 527 B.C. His father Siddharatha was a chief of skshtriya clan, Hiriyanna[87] differ in these dates According to him Vardhaman born in 540 B.C. and died in near Vaishali, the

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capital of Videha. Vardhaman like his father a kasyap.

After an austere life practicing penance and at the end of that period attained perfect knowledge or as, it is said that become a Kevlin. As a result of this self-discipline he became a Tirthankar. The influence of Jainism unlike that of Buddhism is confined to India alone. There were Jain works called Purva, which as their name signifies, were later, superseded by the new cannon of Anagas.[88]

Thus there is no cause of doubting the authority of, Jain doctrine, as not known although, this does not mean that addition and alternations here and their have not been made at all.[89]

The Jiva

Not metaphysically but on the ground of our experience Jaina divides whole reality in two classes. On the one hand living Jivas and on the other ajivas (non living). Animate and inanimate. The principle of life is entirely different from the body and it is most erroneous to think that life is either a product or the property of the body. On account of this life, principle that body appears to be animate. This principle is known as soul. This soul is the direct object of our perception (introspection) like the external objects Soul is not merely a symbolic object indicated by description. This is directly against the view of the great Mimansak accepting Prabhakar.[90] The pure self is stated to be possessing infinite perception (anantadarsana), infinite knowledge ananta-Jnana, infinite bliss (ananta-sukha) and infinite power (ananta virya).[91] It is all perfect. Few release souls are exception to it i.e. pure souls (Mukta-jiva) All the other Jivas (Samsarin) have all their purity and power covered with a thin veil of karma, matter which has been accumulating in them from begin-

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ning less time. They are infinite in number. They are eternal substances. They are all pervading in our Mundane world (Lokakasa), have a limited size (Madhyama-Parinam) and are neither all pervasive (vibu) nor atomic (anu) it is on account of this that Jiva is called (Jivastikaya). These souls expand and contract themselves according to the dimensions of the body, which they occupy at any time (bigger in the elephant and smaller in the ant life) It is well remembered that according to the Jains the soul occupies the whole of the body in which it lives, so that wherever there may be any course of sensation, it can at once feel it. It is explained by the example of lamp in the room. The Jains divide the Jivas according to the number of the sense organs, they posses. The variables posses all the five sense-organs. The higher animals among these, namely men, denizens of hell and the Gods possess in addition to these an inner sense organ namely Manas by virtue of which they are called rational (Samjnin) while lower animals have no reason and are called Salon (asamjnain).

When we think of lowest animal, we find that the Jains regard all the four elements (earth, water, air, fire) as being animated by souls. The particles of earth etc. are bodies of the souls, Earth lives. We may call such lives, elementary lives, live and die and again born in another elementary body. They are either gross or subtle. In the later case they are invisible. The last class of one organ lives are plants of some plants each is the body of one soul only but the other plants, each is an aggregation of embodied souls, which have all the functions of life. The Plants in which only one soul is embodied are always gross. But those plants of which each is a colony of plants, lives may also be subtle and invisible and in that

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case they are distributed all over the world.

The whole universe is full of minute beings called nigodas, they are groups of infinite number of souls forming very small clusters having respiration and nutrition in common and experiencing extreme pains.

The nigodas furnish the supply of souls in place of those that have become Kevalins. But infinitesimally small fraction of one single nigoda has sufficed to replace the vacancy caused in the world by the Nirvan of all the souls, that have been liberated from beginning less past down to the present. Thus is obvious that the Samsar will never be empty of living beings. Those of the nigodas who long for development come out and continue their course of progress through successive stages.[92]

Samkhya and Yoga

1) The doctrine of self (Purus)

"Many scholars are of opinion that the Samkhya and the Yoga represent the earliest systematic speculation of India. It is also suggested that Buddhism drew much of it's inspirations from them. It may be that there is some truth in such a view, but the systematic Samkhya and Yoga treatises as we have them had decidedly been written after Buddhism. Moreover it is well known to every student of Hindu Philosophy that a conflict with the Buddhist has largely stimulated philosophic enquiry in most of the systems of Hindu thought."[93]

That certain practices known as Yoga were generally prevalent amongst the wise seems very probable, for these are not only alluded to in some of the Upanishads but were accepted by the two Nastika Schools of Buddhism and Jainism.

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We find references to the Samkhya Yoga doctrines in

some of the Upanishads e.g. in the Chhandogya,[94] the Prashna[95], Katha[96] and particularly in the Shvetashvatava[97] in the Mahabharat[98], in the Gita[99] and in the Smrtis[100] and in the Puranas Badarayana, the author of the Vedanta sutra, repeatedly, refers to the view whether the Samkha can be regarded as the teaching of the Upanishads and rejects it. Besides undertaking refutation of the Samkhya in the Tarkapada on rational grounds. Shankaracharya regards it as a main opponent of Vedanta, since these systems advocates dualism, and cannot be supported by Shruti. Though nothing can be said with certainty, it seems highly probable that the Samkhya in the beginning was based on the Upanishads and had accepted the theistic absolute, but later on, under the influence of Jainas and Buddhistic thoughts it rejected theistic monism and was content with spiritualistic pluralism and atheistic realism. And it is this Samkhya to which Badarayana and Sankar opposed. This also explains why some latter Samkhya e.g. Vijnana Ibhiksu in the sixteenth century, tried to review the earlier theism in Sankhya so far as theism is concerned, we maintain that the original Samkhya was theistic.

Kapil certainly flourished before Buddha and the must have composed Sankhyasutra which was unfortunately lost. Long ago besides this we have Gaudpadas, Samkhya-Karika-bhasya, Vachaspati, Mishra's, Tattva Kaumudi and Vijnana bhiksu's Sankhya pravachanbhyasya.

The word Samkya is derived from the word Samkhya which means right knowledge as well as number. Gita uses this word in the sense of knowledge so does the Mahabharat at other places also. Samkhya means right knowledge (Samyak Khyati or Jnana). Right knowledge

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means the knowledge of separation of the Purusa from the Prakriti. The Philosophy of number of Samkha, it might have influenced the Pythagorean philosophy.

Ishvarakrsana (5th century A.D.) the representative of the Issical Samkhya which has divorced itself from the Upanishads under the influence of Jainism and Buddhism. Absolutism is implicit in Jainism and explicit in Buddhism (Mahayan).

Samkha maintains a clear cut dualism between purusa and Drakrti and further maintains the Plurality of Purusa and is silent on God.

It is the pluralistic spiritualism and an atheistic realism and uncompromising dualism.

2) Purusa

Here as elsewhere in Indian Philosophy generally the term ‘psychology’ is to be understood in its etymological sense as the science of the soul. But what is the soul that can be though of as the subject of experience in this system? We have the purusa, no doubt, but it really remains external to everything and cannot therefore stand for the subject of experience.

Samkya System is known as (uncompromising dualism). There are two ultimate realities. One of the two co-present, co-eternal realities of Samkha is the Purusa, the principle of consciousness. Purusa is the soul, the self, the spirit, the subject, the knower. It is neither body nor senses nor brain nor mind (Manas) nor ego (ahankara) nor intellect (buddhi). It is not substance which possesses the quality of consciousness. Consciousness is its essence. It is itself pure and transcendental consciousness. It is the ultimate knower which is the foundation of all knowledge. It is a pure subject and such can never be-

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come an object of knowledge. It bus the silent witness, the me an object of knowledge emancipated alone, the neutral seer, the peaceful eternal. It is beyond time and space. It is unchangeable and inactive. It is self evident and self proved. It is cause suit, eternal and omnipresent. It is indubitable real, the postulate of all knowledge and all doubts and denials presuppose its existence. It is called nistraigunya, Udasina, akarta, kevala, madhyastha, Saksi, drasta, Sadaprakashasvarup and Jnata.[101]

Samkha furnishes the five following arguments for the existence of the Purusa.

(1) All compound objects exist for the sake of the Purusa. The body the senses, the mind and the intellect are the means to realize the end of the Purusa. The three gunas, the prakrti, the subtle body - all serve the purpose of the self evolution is teleological or purposive Prakriti. Prakrti evolves itself in order to serve Purusas end. This proof is teleological.[102]

(2) All objects are composed of the three gunas and therefore, logically presupposes the existence of the Purusa, who is the witness and is himself beyond them, the three gunas imply the conception of a nastraigunya - that which is beyond them. This proof is logical (trigunadiviparyayat).[103]

(3) There must be a transcendental synthetic unity of pure unconsciousness to co-ordinate all experiences. All knowledge necessarily pre-supposes the existence of the self. The self is the foundation (adhisthana) the fundamental postulate of all empirical knowledge. All affirmations and all negations equally presuppose it. This proof is ontological (adhisthanat).[104]

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(4) Non-intelligent Prakrti can not experience it's product so there must be an intelligent principle to experi-

ence, the worldly products of Prakriti. Prakrti is the enjoyed (Bhogya) and so there must be an enjoyer (bhokta). All objects of the world have the characteristics of producing pleasure pain and bewilderment. But pleasure, pain and bewilderment have meaningful only when there is a conscious principle to experience them. Hence Purusa must exist. This argument is ethical (bhoktrbhavat).[105]

(5) There are persons who try to attain release from the suffering of the world. The doctrine for liberation and emancipation implies the existence of a person who can try for and obtain liberation, aspiration presupposes the aspirant. This proof is mystical or religious. (Kaivalyartham pravrtteh)[106]

Unlike Advait vendanta and like Jainism and Mimansa, Samkhya believes in the plurality of purusas like the Jivas of the Jainas, the souls of Ramanuja and the monads of Leibnitz, the Samkhya Purusa are subject to qualitative monism and quantitative Pluralism. The selves are all essentially alike, only numerically they are different. Their essence is consciousness. Bliss is regarded as different from consciousness and is the product of the Sattvaguna.

Plurality of Selves

(1) The souls have different sensory and motor organs and undergo separate births and deaths. Had there been only one Purusa the birth of death of one should have meant birth or death of all, any particular experience of pleasure or pain by one should have been equally Ishared by all. Hence the souls must be many.

(2) If the self were one, bondage of one should have meant bondage of all and liberation of one should have meant liberation of all. The activity of one should have

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made all person active and the sleep of one should have called into sleep of all other persons.

(3) Though the emancipated souls are all alike and differ only in number as they are all beyond the three gunas, yet the bound souls relatively differ in qualities also since in some Satva predominates, while in others rajas and in still others tamas. Hence their difference.

Doctrine of Soul of Nyaya and Vaisesika

Both the systems are orthodox systems.[107] They were independent in their origin. Many times they are dealing together because they closely allied in their realistic and pluralistic outlook and that in the course of history they have actually been put together by their exponents. Therefore the popular manuals of the Tarkasamgraha of Annambhatta and Bhasa Pariccheda or Karikavali of Visvanath. which belong to about the same period (A.D. 1650) treat of the two systems together. Shivaditya and Laungaksi Bhaskar also treat them together. The syncretism spirit exhibited in these works is much older and may be traced as early as Vatsyayan[108] whose bhasya is the earliest extent commentary on the sutra of Gautam. But the formal synthesis of the two systems appear about the tenth century. When works like Sapta-padartha of Sivaditya began to appear. We may also, perhaps note, that when the Nyaya Vaisesika as representing an independent old view was particularly ignored and it become a mere logic to a position to the study of philosophy in general and Vedanta in particular. Their some marked differences in the doctrine has taught in the two schools. The word 'Vaisesika' is derived from visesa[109] which means difference and the doctrine is so designated because according to it diversity and not the unit is at the root cause of the universe. The word 'Nyaya' is generally understood as

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meaning ‘argumentation’ (literally going back) the method followed the system is predominantly intellectualist and analytical. It is also known as (‘hetuvidha’ or the science of cause) which are sometimes applied to it. Thus the compound designation “Nyaya’ and vaisesika’ system is next to Samkhya in origin and is of greater antiquity than the Nyaya. It may be prior to and is certainly not later than Buddhism and Jainism. The founder of this system is Kanad and also known as Kanbhuk. Uluka and Kashyapa. This system is also called after his name as Kanada or Auluka darshan. The sage Gotam is the founder of Nyaya School. He is also known as Gautam and as Aksapada. Nayaya is known as Tarkashastra or Pramanshastra, epistemology and science of logical Vedvidya or the science of debates, and Aniviksiki or the science of critical study. Gotams Nayay sutra was commented upon by Vatsayana in his Nyayabhashaya on this Uddyotkar wrote his vartika which was commented upon by Vachaspati in his tatparya tika Udayan’s Nyaya Kusumanjali and Jayant’s Naya Manjari or the other important works of this school. Nyaya is system of atomic pluralism and logical realism.

The Soul of Nyaya

The law of causation is more useful to the law of Karma. The Nyaya like the Vaisesika, believes in teleological creation. The material cause of this universe are the eternal atoms of earth. Fire, air, water and the efficient cause is the God. The infinite individual souls are co eternal with atoms. And God is the co-eternal with the atoms and souls and external to both. Nyaya advocates atomism, spiritualism, theism, realism and pluralism. Creation means combinations of atoms, and destruction means dissolution of these combination through which the motion

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supplied to or withdrawn from the atoms by the unseen power working under the guidance of God. The innumerable atoms and the innumerable eternal souls are both beyond creation and destruction. God can neither create them nor destroy them. God is not the real creator as he is called the ruler of the universe. Being regarded as the efficient cause, the real efficiency belongs to the unseen power. The individual soul is regarded as the substratum of the quality of consciousness which is not it's essence but only an accidental property. The soul is a real knower, a real enjoyer and real active agent an eternal substance. It is not transcendental consciousness and it is different from God who is the supreme soul. Cognitions affections and conation are the attributes of the soul which is one, part less and all pervading. Each soul has its manas during his empirical life and is separated from it in liberation. It is distinct from the body, the senses and the mind (Manas) Bondage is due to ignorance and Karma. Liberation is due to knowledge and destruction of Karma. The Vedas are the work of God and therefore claim absolute authority.

Vaisisika's self

The individual self (soul) is regarded as a mere substance and consciousness is regarded as its attribute (accidental property) The soul is treated as just divorced the subject the soul is essentially unconscious and is regarded as a mere substratum to receive consciousness which may occasionally pour itself into it when the soul comes into contract with the body, the senses and the manas. Any atom as well could have done that and like atoms, they are regarded as innumerable each having peculiarity of its own. Barring the Charvakas position, which reduces soul to a product of matter, the conception of the soul in the vaisesik is the most absurd and degrading the whole field

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of Indian Philosophy. Even Hinyana Buddhism, though it has reduced a soul to a stream of momentary ideas, has retained the throb of consciousness intact. The vaisesika also regards bondage of soul as due to ignorance and liberation of soul due to knowledge. Soul due to ignorance perform action. They are due to attachment. The merits and demerits of individual souls make up the unseen moral power. According to the law of Karma, one has to reap the fruits of actions one has performed. Whether they are good or bad according to the Karmas one performed. Instead of adrsta and god here kamma sidhanta works as a God according to Buddhism. As long as soul will go on performing actions, it will be bound to get rid of bondage the soul must stop action.

Vaisesikas concept of liberation is total absolute cessation of all pain. The individual soul is treated, as substance and knowledge bliss are the accidental properties of it are acquired when it is embodied.

The liberated soul retains liberated soul retains its own peculiar individuality and peculiarity mains as it was. Knowing nothing, feeling not, doing nothing is a pure self.

Self of Purva Mimamsa

Introduction

The word ‘mimansa’ means ‘revered thought’ and was originally applied to the interpretation of the Vedic rituals which commended highest reverence. The meaning of the world is any critical investigation. The school of mimansa justifies both these meanings by giving us rules according to which commandments of the Vedas are to be interpreted and giving a philosophical justification for the Vedic ritualism.

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Just as Samkhya and Yoga Vaishesika and Nyaya are regarded as allied systems, similarly Mimansa and Vedanta are also treated as allied systems of thought. Both are based on and both try to interpreter the Veda. The earlier portion of the Vedas is called Karmakand while the latter portion i.e. the Upanishads is called Jnanakanda because the former deals with rituals and sacrifices, while the later deals with knowledge of reality. The latter is known as Uttar Mimansa and also Jnana Mimansa or Brahma Mimansa. Mandan Mishra seems to be the last, , who has regarded Mimamsa and Vedanta as forming a single system and who have advocated the combination of action and knowledge and known as Karma Jnana-Samuchchayavada. First sutra of it by Jaimine and last sutra by Badarayan. The great Shankaracharya who treated actions and knowledge as being absolutely opposed to each other and karma to be Avidhya. Karma and Upasana do purify the soul but they are not the direct cause of liberation. In this connection we have to remember the great Mimansak Kumaril Bhatta himself who may be rightly regarded as the link between the Purva and the Uttar Mimamsa. Ramanuja and Bhaskar believe that both together from one science. Madhava and Vallabha believe that Vendanta is a continuation of Mimamsa.

Purva Mimansa regards the Veda as eternmal and authorless and infallible authority. The main thing which entitles it to the rank of a philosophical system is its keen interest to provide philosophical justification for the Rgvedic views. The earlier ideal was to attain heaven (Swarga) but later it was of liberation (Upavarga). It has been influenced by the Nyaya Vaishesik schools.

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The Self

Prabhakar and Kumaril both admit the plurality of the

individual souls and as are eternal (nitya), omnipresent (Sarvagat), all pervading (Vibhu) infinite (vyapak), substance (dravya) which is the substatum (ashraya) of consciousness and is a real knower (Jnata) enjoyer (bhokta) and agent (karta), consciousness is not regarded as the essence of the self. Like that of Nyaya Vasheshik. Prabhakar agrees, that the self is essentially unconscious (Jada) and that consciousness, is its accidental property. Cognitions, feelings and volitions are the properties of the self and arise due to merit and demerit. Liberation is due to exhaustion of merit and demerit. In liberation self remains as a pure substance divested of all it's qualities including consciousness and bliss. Kumaril does not agree with Prabhakar and Nyaya-vaisheshik regarding consciousness as a model change (Parinam) in the self. Kumaril like Jainas, regards the self as identical as well as different as changeless as well as changing. The substance remains the same. It is only the modes which appears and disappears the model change does not militate against the permanence of the self. The self is not wholly unconscious as Prabhakar and Nyaya Vaishesika believe. It is both conscious unconscious (Jad bodhatmaka or chidachid rupa) As substance it is unconscious as modes, it is conscious. It is characterized by the potency to know. Kumaril believes that the self, as in a deep sleep is characterized by potential consciousness. To the question how the self is known? Prabhakar, Kumaril and the Naiyayika give different answers like Naiyayik.

Prabhakar believes that the self is essentially unconscious but unlike him, he maintains that the knowledge is self-luminous. In every knowledge situation. The self is simultaneously repaved as a subject of knowledge. Knowledge is not eternal, though the self is. The self is

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necessarily implied in every knowledge as a subject and it can never become an object. All consciousness is necessarily self consciousness.

Kumaril advocates the theory of cognized-ness of object (Jnatatavada). He believes like the Naiyayikas and unlike Prabhakar that the self consciousness is a later and higher state of consciousness. Naiyayika believes that both consciousness and self are directly revealed in this higher and later stage of self consciousness. Through introspection Kumaril believes that consciousness is inferred indirectly. Consciousness is not self luminous not known directly. Consciousness is a dynamic mode of the self and its result is seen only in the object. Kumaril says that the self is not the nature of the 'l' and it is apprehended by itself and by nothing else. The knower becomes the known to itself.

Prabhakar is right in maintaining that knowledge is self luminous and that the self as a subject is necessarily involved in every knowledge. The self which is a subject cannot be known as a object. Kumaril is right in saying that consciousness is not an accidental property, of the self and the self is not explicitly revealed in all knowledge and that the self consciousness is higher than consciousness.

Concept of Atman of Vedanta

All schools of Vedanta claim to be based on the Upanishads. The claim cannot be fully established but there is no doubt they desire, considerable part of their material from that source,[110] without referring to Upanishads frequently we cannot deal with Vedanta. The teaching of the Upanishads, we know is predominantly Monistic though it is not easy to know what particular form of

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Monism is taught in them. But this did not prevent dualistic Interpretations being put on them and the chief form of dualism was the samkhya. One of the chief objects of Badarayana in his treatise is to refute this view that the Upanishads teach the dualistic Sankha.

There is one more thing, which is equally important is that the refutation of ritualistic Mimansa in any case it is certain, the Mimamsak contended that Karma is the sole theme of the Veda and that the Upanishada which form a part of it cannot be taken to point to Brahman or any other principle as the highest entity, whose realization constituters the end and aim of man.[111] The inherent ambiguity of the Upanishads, the glassing contradiction between purva and later Kandas of the Veda and it can be added that the growing power of heterodox beliefs. Thus account for the attempts made in the Vedanta to systematize the teaching of the Upanishada.

There is evidence to how that this systematization was effected in more than one way. In the Sutra of Badarayan there is reference to as many as seven Vedantic teachers, and he alludes to differences of view.

Among them in respect of essential points like the nature of Moksa[112] and the need of Sanyas[113] for the spiritual aspirant. Regarding as relation of the Jiva to brahman, Badarayan mentions two views other than his own.[114] Both implies great distinctions in general philosophic outlook. There were several ways by Vedantic teachers. Badarayans was most influential of them. The extremely laconic form of his Sutras has rendered a variety in interpretation possible. We do not for instance know for certain whether according to Badarayan the World actually emerges form Brahman (Parinam) or only a phenomenal appearance of it (Vivarta). These seems to have been once

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mommentaries[115] on the Vedanta sutra upholding both these views with all their implied differences but they were all superseded by Samkara's commentary upholding the later view and now are lost. These interpretations do not abolish the conception of God, they prefer to look upon Brahman as the Absolute.

There also have been purity theistic interpretation of the Sutra, especially subsequent to the samkar.

Atman (Soul)

Atman is the same as Brahman. It is pure consciousness. Self is self luminous and transcends the subject of the duality and the trinity of knower known and knowledge and all the categories of intellect. It is the unqualified absolute. It is the only reality. Brahman is everything and everything is Brahman. There is no duality, no diversity at all. It can never be denied. The denial itself pre-supposes it. It cannot be doubted for all doubts rest on it. It is not derived (Agantuka). It is self proved (Svayamsiddha). All means of cognition (Pramanas) are founded on it. To refute this self is impossible for who tries to refute it is the self.[116] The knower knows no change for eternal existence is his very nature. He who knows Brahman becomes Brahman[117]. He who is knower is the self for he is omnipresent.[118] Self alone is not relative. Therefore, self proved. Whatever can be presented as relative is necessarily unreal. Ultimately there is no distinction between true knower and the pure knowledge. It is essentially indescribable for all descriptions and all categories fail to grasp it fully.[119]

As a matter of fact Brahman ultimately transcends all categories the best method, therefore it is to be describe in negative terms. The best we can say is that it is purely

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consciousness, pure existence and pure bliss. All distinctions of substance and qualities, of all subject and objects, all determination of the intellect cease[120] here Dvaita does not deserve to be taught Shastra teaches that though dualism is a practical necessity, yet it is not ultimately real. Brahma is the only reality. It is the end (Upeya) and Brahmavidhya or the knowledge of the non-difference of the Jivatman and the Parmatman is the means Upaya, to realize this end.

The real is the rational and rational is the real.[121] Ultimately Brahman is devoid of all qualities. It cannot be defined as mere existence and not as consciousness.

Shastra says, 'it is', nor can it be defined as both existence and consciousness existence is not different from consciousness because it would lead to diversity duality. Again to say that Reality exists but is not known is a contradiction in terms. We cannot know it by finite intellect but we can realize it by direct pure intuition.

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chain of cessation.

38. Ibid : But there was agreement between the two teachings in so far as both conceived the aim of life as escape from 'nama-rupa' cf. Id. p.446.
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53. Ekam Sad Vipra Bahudha Vadanti Rugved-164/46 Purus, is all this, all that was, and all that shall be.
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66. cf. with this the philosophy of empedocles with its four elements and two principles of change, love which combines and hatred which separate.

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85. Id. p. 112n.
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knowledge of details e.g. I not only see the cloth, but know to when it belongs., In all cognition we have first Darsana and then Jaina. The pure soul possesses infinite general perception of all things als well as infinite knowledge of all things in all their details.

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Chapter 3

Rebirth and Karma Theory

It is true that there is a vast gulf between Orthodox and heterodox systems in India, still we see a certain fundamental points of importance on which with the exception of charvaka, a materialist thinkers agree with each other. The Systems of philosophy in India were not stirred up merely by the speculative demands of the human mind which has a natural inclination for abstract thought but by a deep craving after the realization of religious purpose of human life. It is surprising to note that the postulates, aims, and conditions for such a realization were found to be identical in all the conflicting systems. In achieving the goal of summum of life the theory of Karma Siddhanta has utmost importance.

All the Indian systems agree in believing that whatever action is done, by an individual leaves behind it, some sort of potency, which has the power to ordain for him joy or sorrow in the future, according as it is good or bad. When the fruits of the actions are such that they cannot be enjoyed in the present life, the individual has to take another birth as a man or as any other mean in order to suffer them.

The vedic belief that the mantras uttered in the correct accent at the sacrifices with the proper observance of all ritualistic details, had something like a magical virtue automatically produce the desired object immediately or after a lapse of time was probably the earliest form of the karma doctrine. This is related with the cause and effects theory. When the sacrifices performed the action leaves such unseen magical called the adrsta (unseen) or the

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apurva (new) that by it the desired object will be achieved, in a mysterious manner for the modus operandi of the apurva is unknown. These are definitely associated with the conception of the rta in a violable order of things. There are probably elements which built up the Karma theory which we find well established in the upanishads. According to Good or Bad actions men will have good or bad births. The points of connection with Karma doctrine as established in Astika systems. It was believed that the unseen potency (adrusta) of the action requires some time before giving the doer merit punishment or enjoyment. The doer can get these in the next life otherwise we will have to admit that Karma has no effect, then morality will come in danger. As there is no ultimate beginning in time of this world process, so there is no at which any person first began his actions or experiences. Man has had an infinite number of past lives of the most varied nature and the instincts of each kind of life exist dormant life of every individual, and thus whenever he has particular birth as this or that of animal or man, the special instincts of that life (technically called vasana) come forth. In accordance with these vasana a person gets painful or pleasurable experiences as determined for him by his action. When once certain action become fit for giving certain experiences, these cannot be avoided but those lions which have not matured are uprooted once for all. If the person in true knowledge as advocated by philosophy. But even such an emancipated (Mukta, person) has to pass through the pleasurable or painful experiences ordained for him by the actions. Just ripened for giving their fruits. This Karma Siddhanta has utmost importance in Buddhism. So much so that it has taken a place of God in it.

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There are four kinds of actions white or virtues

(Sukla), black or wicked (Krisna), white-black or partly black or partly virtuous partly vicious (Sukla-Krisna) as most of actions are, neither black nor white (asukla-krisna) which are not associated with desires for the fruit. It is only when a person can so restrain himself as to perform only the last kind of action that he ceases to accumulate any new Karma for giving fresh fruits. If in the meanwhile he attains true knowledge, all his past accumulated actions become destroyed and his acts are only of the asukla (asukla-krisna) type no fresh karma for ripening is accumulated and thus he becomes divested of all karmas after enjoying the fruits of the ripened Karmas alone.

Jains say that the passionate man act like a viscous substance that attracts this karma matter pour in to the soul and sticks to it. The karma matter thus accumulated round the soul during the infinite number of past lives is technically called Karma Sarira, which encircles the soul as it passes on from birth to birth. We shall treat this doctrine independently later on.

Theory of Karma and Rebirth in Buddhism

We have pointed out, in last chapter that Buddha is avoiding both the views of permanence as well as annihilation and accepting the middle path that there is no permanent soul as accepted by other orthodox systems and vedas also and still accepts the theory of kamma doctrine and the theory of rebirth. Buddhism has contributed some new traits to the karma theory which however being intimately connected with their so called metaphysical views.

Theory of causation i.e. specifically known as the doctrine of Pratityasamutpad or dependent origination is the foundation of all the teaching of the Buddha. It is con-

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tained in the second noble truth and it asserts that suffering is Samsar and cessation of suffering is nirvana. Both are the only aspects of the same reality. Pratitya-Samutpad view of relatively as Samsar and while viewed from the point of reality is Nirvana.[1]

Causes of Suffering Metaphysical Views of Buddha

The nature of the relative word

Reality is a change, a flux is the reality according to Buddha. Only continuity is there. Buddha denying a permanent self but regarding the becoming as a process, a continuous process and is timeless and unending process, like a physical world, in case of self, there is no Identity but continuity in it, according to Buddha.

Identity of objects is only another name for continuity of Becoming. It is the succession that gives the unbroken identity. The substance of our bodies as well as the constitution of our souls changes from moment to moment. The seeming identity from moment to moment consists in continually of moments which we may call the continuity of an ever changing identity.

All schools of Buddhism agree that there is nothing human or divine that is permanent. The becoming of all is that is the central fact of Buddhism. If nothing is permanent then what is that which gets a nirvana or how to reconcile the non-permanence of self with rebirth of it? But still Buddha advocates the theory of rebirth. What is that takes rebirth? It is impossible that what is born should not die.[2] Buddha gives us discourse on fire, to indicate the ceaseless flux[3] of becoming called the world.[4] Whatever is subject to origination is subject to destruction.[5]

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The account for continuity of the world and self, which is taken as an identity, in the absence of a perma-

nent substance. Buddha announces the law of causation and makes it the basis of continuity. The law of universal causation with its corollary of the eternal continuity of becoming, is the chief contribution of Buddhism to the Indian thought. Existence is transformation. It is a series of successive states. That whatever exists arises from causes and conditions, and is in every respect, impermanent.[6] Whatever has a cause must perish. Anything whatever born, brought into being, an organized, contains within itself the inherent necessity of dissolution. Every substance is organic, and it's existence is only a continuity of changes, each of which is determined by its predetermined by its pre-existing condition. A thing is only a force a cause a condition. It is called a dharma. "I will teach you Dharma" says Buddha, "that being present, this becomes, from, the arising of that this arises, that being absent, this does not become, from the cessation of that this ceases. For Buddha as for the Upanishads, the whole world is conditioned by causes.

That which constitutes being in the material realm of things is only the paticca-samutpada, or the origin of one thing is dependent on another. Causality is always a self-changing or becoming. The essence of a thing, it's dharma is its law of relation. There is no being which changes. There is only a self changing or self forming. We cannot say like Nyaya Vaisesik. Philosophy that one thing is a cause of some another something else. The difficulty of external causation is due to the fact that in outside world our knowledge is confined to relations of phenomena. But in our inner life, consciousness we know that our will determines acts schopenhauer calls it a will. Buddha calls it a 'karma'. After all the problem of philosophy is to give a more adequate definition of causation. Students of natural

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sciences like Karl Pearson ask as to replace the idea of causation by the category of correlation. The aim of Buddha is not philosophical explanation but a scientific description. Casual evaluation is the determination of the present by the past. Buddhism believes in transitive causation. Where one state transmits its paccaysath are casual energy, to some newly conceived germ. It appears to be a soul of incessantly succeeding phenomena while it is continuous development comparable to an individual melody.

Then life becomes just one thing after another and causality becomes mere succession, as Nagarjuna asserts.

The doctrine of impermanence held in common by the Upanishads and early Buddhism is developed by later Buddhism into the view of momentariness. But to say those things are anitya or impermanent is different from saying that they are momentary or Ksanika. Buddha holds that only consciousness is momentary and not things. "But that which is called mind, intellect consciousness, keeps up an incessant round by day and night, of perishing as one of things and springing up as another.[7] Buddha's interest was to say that Body, mind, etc. are not true self. Later Buddhist believe that all existence is momentary. Existence or Satta means practical efficiency or arthokriyakaritva) Permanent things have no power of producing changes potential power is permanent and not the things. As soon as the Samyutta. As soon as that thought has ceased the living being is said to have ceased.[8] When a body seems to move, what happens is that it is continuously renewed. It is reborn each moment and never remains even for a moment identical with itself.

Nature is one continuous vibration, an infinite growth bound by an iron chain of causality. It is a continuous whole, one an indivisible even in a mere mechanism of a

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soulless universe. Buddhism sees an eternal cosmic law or ordered procedure. It is a mighty maze but not without a plan. The wheel of the cosmic order goes on without maker without known beginning, continuously to exist by nature of concatenation of cause and effect.[9]

The order of the universe is called in Pali Niyama, or the process of going on 'sometime before the period of Buddhaghosa (fifth century A.D.) and after the collection of the Pitka, five orders are distinguish and named kammaniyam, or order of acts and result or Utuniyam, or physical inorganic orders., Bijaniyam, or order of Plants, the organic order, chaitta, cittaniyam, or order of conscious life. Dhamma Niyam or order of the norm, or effect of the nature to produce a perfect type. It is kamma niyama that declares that good and bad actions result in desirable and undesirable. It is the sequence of deed and effect that kamma emphasizes.

This views world of life and motion which is always becoming, always changing, growing, striving, has yet a law at the centre of it. This is the main distinction between early Buddhism and Bargsonism. To Bergson life means the absence of law, to Buddha all life is an illustration of general law.

The Doctrine of Causal Connection

The word Dhamma in the Buddhist scriptures is used generally in four senses. (1) Scriptural tests (2) Quality Guna (3) Cause (Hetu) and (4) Unsubstantial and soulless (nissatta Nijjiva) of these it is a last meaning which is particularly important from the point of view of Buddhist Philosophy. The early Buddhist philosophy did not accept any fixed entity as determining all reality, the only things with it were unsubstantial phenomena and these were

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called dhammas. The question arises if there is no substance or reality how are we to account for the phenomena? But the phenomena are happening and passing away and the main point of interest with the Buddha was to find out, "what being what else is", What happening what else happens and what not being what else is not." The Phenomenon are happening in a series and we see that there being certain phenomena there becomes some other, by the happening of some events others also are produced. This is called Paticca-samutpada Dependent origination but it is difficult to understand what the exact nature of this dependence is. The question as Samyutta Nikaya (11.5) has it with which the Buddha started before attaining Buddhahood was this in what measurable condition are the people. They are born, they decay, they die, pass away and are born again. They do not know the path of escape from this decay, death and misery.

To get free from all this suffering what is the way out? As he thought deeply into the root of the matter, it occurred to him that decay and death can only occurs when there is birth, Jati so they depend on birth. This birth occurs on there being a previous existence (bhava)[10]. The real meaning of this Bhava is not existence but it is Karma because there is a karma birth is there. This bhava is there only because there was holding fast (Upadan) It is the trshna, on which Upadan depended the first and the root cause of it is ignorances.

What does Buddha mean by this cycle of dependence of existence some times called Bhavacakra (wheel of existence). Decay and death (Jiramaran) could not have happened if there was no birth.[11] But at this point the difficulty begins, we must remember that the theory of rebirth was enunciated in the upanishads, the Brhadranyak

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says that just as an insect going to the end of a leaf of grass by a new efforts collects itself in another so does the soul coming to the end of this life presupposes another existence. There has seldom been before or after. Buddha, any serious attempt to prove or disprove the doctrine of rebirth.[12] All schools of philosophy except the Charvak believed in it and Buddha also accepts it as a fact and does not criticize it. It was strongly believed by all people and the Buddha also.

When he came to thing to what our present birth might be due had to fall back upon another existence (bhava). If bhava means karms which brings rebirth, as Chandrakirti takes it, to mean then it would mean that present work could only be take place on account of the works. of a previous existence, which determined it. Here also we are reminded of the Upashadic Note. "As a man does so will he be born." (yet Karma kurute tadabhi Sampadyate, Brh , IV, IV.5 (Chandra kirti's interpretation of "Bhava" as karma) (punarbhavajpanakam karma) seems to be better than 'existence'. The word was probably used rather loosely for Kammabhava, the world bhava is not found in the earlier Upanishads and was used in the pali scriptures for the first time as a philosophical term. Betaking oneself to actions or things in accordance with desire is called Upadana.

If bhava is taken as Karma as Chandrakirti pointed out then it means since, karma is there birth is there.

Karma and Rebirth

In the katha (11.6) Yama says that "a fool who is blindest with the infatuation of richness does not believe in a future life. He thinks that only this life exists and not any other, and thus he comes again and again with by

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grasp". In the Digha Nikaya also we know how payasi was trying to give his reasons in support of his belief that "neither is there any other world, nor are there fruit or result of deeds well done or ill done".[13] The other argument furnished by him were that neither the vicious nor the virtuous came back to tell us that they suffered or enjoyed happiness in the other world. We do not find any person that his soul goes out or that his body weighs less on account of the departure of his soul and so on Kassapa refutes this argument with proper illustration. Though the agnostics like pyasi, we have every reason to believe that the doctrine of rebirth in other worlds and in this world in many times spoken of, in the Upanishads and taken as an accepted fact, by the Buddhism. In the Milinda Panha, we find Nagesh saying "It is through a difference in their karma men are not all alike, but some long lived. Some short lived, some healthy and some sicky some handsome and some ugly, some powerful and some weak, some rich and some poor, some high degree and some low degree, some wise and some foolish, same views are expressed by Upanishads also.[14] If the Karmas done with attachment, antipathy and infatuaction then only the results are produced. But when the karma is done without covetousness, these deeds are abondened, uprooted or annihilated out of the ground like a palmyra tree and become nor existent and not liable to spring-up again in the future".[15] Karm by itself without craving (fanta) in capable of bearing good fruits therefore we read in Mahasatipathhansutta, even this craving, potent for rebirth, that is accompanied by last and self indulgence, seeking satisfaction now here, now there, to wit, the craving for the life of sense, the craving for becoming (renewed life) and craving for not becoming (for no new rebirth)[16]. Some things in this world that are dear, that are pleasant. There does craving take it's rise,

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there does it dwell".[17] Pre-occupation and deliberation of semual gratification giving rise to craving in the reason why sorrow comes. And this in the first arya satya (noble truth).

The cessation of sorrow can only happen with the utter cessation of and disenchantment about that very craving, giving it up, renouncing it and emancipation from it." Then rebirth will not take place.[18]

When craving is ceased the sage becomes an arhat, and the deeds that he may do after that will bear no fruit. An Arhat cannot have any fruit good or bad of what even he does. Karma with desire that finds its scope of giving fruits, with the cessation of desire all ignorance, antipathy and grasping cease and consequently there is nothing which can determine rebirth. An arhat may suffer the effects of the deeds done by him in some previous birth just as Moggalon did, but inspite of the remnants of his past karma on arhat was an emancipated man on account of the cessation of his desire".[19]

Kamma are said to be of three kinds Kayik, vacika and mansika. The root of this kamms in however volition (cetana) and the states associated with it.[20] Even if your kamma is not bodily one and if it is mansik still you will reap fruits of it.[21] If misdeed in Vacika still it brings the fruit to the agent good or bad. But the mental kamma must be present as the root cause of all bodily and vocal kammas, for, if this is absent, as in the case of an arhat, for him, and hence no rebirth of him.

Kammas are divided in to four classes, from the point of view of effects, those which are bad and produce impurity, those which are good and productive of purity those which are partly good and partly bad thus productive of both purity and impurity. Those which are neither good

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nor bad and productive neither of purity nor of impurity but which contribute to the destruction of Kammas.[22]

The Definition of Karma

The conference held at lake wilderness devoted, much time to live but ultimately vain efforts to define what we meant by kamma and rebirth. The unspoken conclusions were drawn that they had a sufficiently strong idea of a parameters of the topic to go ahead and study that, many papers were written and had been discussed at Pasadena, and increased their courage to attempt the definition again. The general consensus that they were dealing with the theory of rebirth based on the moral quality of previous lives was further by A.K. Ramanujan (Al and Charles Keyer (B) The three essential constituents of a karma theory are A(1) Causality (ethical or non-ethical, involving one life or several lives. (2) Ethicization the belief that good and bad acts lead to certain results in one life or several lives, (3) rebirth B:(1) explanation of present circumstances with reference to previous action, including (possibly) action prior to birth (2) orientation of present action towards future ends including (possibility) those occurring after death. (3) moral basis on which action past and present is predicated.

There remain certain ambiguities and exceptions even in these careful summaries. But still we have a very sufficient solid basis on which further problems can be considered. Here it can be hoped that karma theories could be constructed. “A differs from B in the following ways”. This is still as desideration and a task that might will be undertaken by making intelligent use of the data assembled in this volume, but it in a task that might well be undertaken by making intelligent use of the data in this volume but it is a task that we find impossible to begin until

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we had surveyed the vast native literature, and one which even then presents may our organizational and theoretical problems.

Abstract Theory versus Historical Explanation

Whether karma was a theory, a model, a paradigm, a metaphor or a metaphysical stand the question of approach to the subject in scrutinized, do we seek to construct a purely theoretical model or to explain a historical process. At the conference that in defense of the first view it was suggested that a historical approach is too narrow but the topology would atleast allow to see the pattern, but a boarder Indian Concept of Karma; that although models as analogies do not generate further knowledge second view that models can not be arbitrary but must be predicative, that they can explain what actually happened.

The historical origin of the Karma Theory

Gananath obeysekeres suggests that we look for the origins of the idea of Karma in ancient tribal religions in the Gagetlic region where Budddhism and Jainism, as well as the religion of the Ajivakas flourished. It is reasonable to supposed that a simple theory of rebirth not unlike these which occurs in other parts of the world, underwent certain changes in order to develop into the specifically Indian theory of Karma that etherisation transformed rebirth into the Buddhist and Jainas theories of Karma. (Similarly, the transaction implicit in the Vedic rilual of Sraddha, when applied to the equality a moral Vedic concept of entry into heaven, resulted into the Hindu theory of Karma) Obeyeskre shows that the way that Buddhism approached the potential conflict between layman - oriented and Bhikku - oriented religion (which has clear parallels in the Hindu conflict between house holder

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and Samyassim, Dharma and Moksa). In fact, the overwhelming acceptance of merit transfer in Buddhism despite its doctrinal in appropriateness may be seen as a solution to this conflict; the bhikku's merit in transferred to the layman, as the lay-man transfers food to the bhikku (a process that is seen not only in the sriddha transaction but in the Svadharma basis of the caste system.

Obeyesekeres presents here that the Karma theory of birth is not a linear development from Vedic and upanisadic religion but a composite structure. At this the question arises that whether we can determine a chronological in which they develop. According to Obeyeskere's argument that the tribal substratum came first, and indeed many scholars have long supported a theory that all three of the great three religion of India originated with non-Aryan tribal teachers in Garges valley. We do not know virtually regaveling these sage that they were non-vedic. It might be argued that "Tribal" is merely a way of saying "we do not know who they were".[23]

The remaining candidates for historical primary are the vedic thinkers, the heterodox thinkers (Jaina Buddhist, and Ajivaka) and the Dravidian inhabitants of the Indus valley civilization the Vedic sacrifice was called "Karma" and the word retains that meaning in the Upanishads but with additional connotations the Brhadaranaka [Upanisads (4.4.5-6)] says that Karma is what determines one's good or evil rebirth Karma surely designating action including but not limited to sacrifice.[24] The suctasudar upanishad begins with a discussion of the various causes, for man's birth, nor including the word "Karma" which may be implicit in the other.

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One aspect of the karma theory at least, seems firmly rooted in the vedic tradition and that in the concept of

transfer of merit kaul potter has pointed out possibly a historical contrast between theories of Karma assumes a possibility of transfer of Karma and those they do not.

Actors particular natures are thought to be results as well as causes of their particular action (Karma). Varied codes of actions or codes of conduct (dharma) are though to be naturally embodied in actors and otherwise substantialised in the flow of things that pass among actors. The assumption of the easy proper substantiality of action from actor, of code from substance that pervades both western philosophy and western common sense is generally absent.[25]

Marriott describes the way in which various groups are defined in their relation by do or do not accept to one another what Marriott calls. Substance or code or code substance in which actor and action, substance and code are one. He distinguishes paradigmatic approaches with the emphasis on the actor (such as Jainism) systematic approaches involving maximal transactions with the emphasis on the action (Buddhism).

The second assumption, that Karma may not be transferred, under lies the yoga and Advait vedantic philosophic model's in potters a view. Gerald Larson, challenges it and redefines in terms provided by Samkya Philosophy. Ashok K Gangedian attempted to resolve the views in essay of Karma.[26]

We have, therefore, two different aspects of a consistent anthology the first element, the concept of transfer, seems very old in India and very persistent James, M. Darmott demonstrated that the idea of transfer karma continued to plague the Buddhist with whose canonical formulation it is demonstrably inconsistent and he supports B.C. Law's suggestion that this idea was taken over from

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the Brahmanical Sraddha rites. P.S. Jain says it is more repugnant to the Jaina. Jainas cosmology does not even allot any place for the world of ancestors (pitrs) Wilhalm Halbtass offers says evidence that the Sraddha was a central target of ridicule even among Hindu. Further, support for the Sraddha, as the basis of the transactional karma model is some of the arguments presented in this essay.

Finally, it is clear from material presented by potter and Mitchell Weiss that food in the basic medium by which parental karma is transferred; pinda offered to the ancestor in a primary from of Karma. If the transactional Karma theory is indeed primary and linked intimately with parental karma, it is surely, significant that parental karma comes largest in non-philosophical transaction oriented context in popular Buddhism in Puranic Hinduism and in the medical text cited by Weiss and Stablein.

Another, reflection of Sraddha virtual in Karma theory appear in the persistence of rice, (the basic element of sraddha offering of pinda) in the so called non-transactional karma model.

The rice imagery raises several question possible historical questions. If this in the earlier form of the theory of rebirth why was rice chosen as the symbolic grain. The prevalence of the rice imagery seems to exclude the Indus valley as the source of the Karma theory the rice was developed on the other side of the Gangetic plain among tribal people in the karmic theory. Probably because rice is planted twice naturally symbol of rebirth.

George Hart's argument that the Tamil did not believe in reincarnaloot at all until the Aryan came and that the Karma theory reflects Buddhist and Jaina influence when it does appears in Tamil texts.

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This brings us, finally, to the heterodox sources of the

Karma theory. Though Jain and Mc_dermott have shown that the idea of merit transfer is foreign to these tradition. Other elements of the karma theory may well have originated here. By the third century A.D; the jainas had by for the most copious Karma literature. Yet Jaini argue that the linear theory of Samsara which is one combitant of the Jaina view comes from the Ajivakas with their finile samsar it is more over a non-ethical theory like a ancient 'tribals'. To postulate an "Ajivaka Origin" or 'Dravidian Origin' or 'Tribal Origin'. But it is keeping buck away from the major religions. Indeed the scholar who have examined each of the major traditions seek the source of Karma theory elsewhere.

There was such constant interaction between vedism and Buddhism in the early period that it is fruitless to attempt to sort out the earlier source of many doctrines, they lived in one another pockets like Picasso and Braque. To postulate sraddha, as the "source" of transfer of merit in Buddhism is to ignore the stark chronological fact that the Sraddha first appears in Grhya Sutra roughly contemporaries with buddhism and many vedic doctrines continued to develop under Buddhist influence.

Karma and Rebirth in Early Buddhism

James P. McDermott

Buddha after his enlightenment came to know that being have pass from existence to existence in accordance with their deeds kamma. He sees beings passing away and being reborn (upapassamane). He knows that beings are inferior, exalted beautiful, ugly, well-fairing, ill-fairing to their Kamma."[27]

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To understand the meaning of, their being heirs, to their kamma, and their passing from existence to exist-

ence we must know, Buddha understanding of the nature of man himself. According to Pali canon man in made up of five aggregates, or Skhandha. These are the material body, feeling perception are disposition and consciousness. Khandes are the subject to continued change. A person does not remain the same for any two consecutive instances. Buddhist deny that any aggregate individually or in combination may be thought of being ego, self or soul (atta). The Buddha taught that belief in a self behind the Kanddhar results in egoism, attachment, craving and hence in suffering. Thus he taught the doctrine of anatta.

Some scholars say that in certain conditions Buddha do not deny the existence of atta. Accordingly in Samyatta - Nikaya(s), 4,400-401, an encounter between the Buddha and Vacchagotta is described. When vacchagotha ask whether there is a self on Buddhist silence and he again asked does it means that there is no-self again Buddha's remained silent. Later, the Buddha explains his silence to his disciple Anand. Buddha says that any sort of answer to above would lead either to impermanence or (anicca) or annihilation which rejects any idea of rebirth as untenable. Since Buddha himself Pofessor the idea of rebirth the denial of the self would only tend to confuse the uneducated. Thus Buddha takes the middle, view and remains silent. Tathagat's trends is spell out in greater detailed a 5.2.76. In this dialogue Buddha avoided two extremes, the belief that he who does the deed is he who experiences the result this in one extreme the other extreme in the view he who does the deed is an other individual than he who experiences the results. AL S2.19 the former of these two extremes is asserted to be the view of the externalist (sasvta) the latter being the view of the annihilationist (uccheda) Buddha says that the

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being who experiences the fruits of a deed in one life is neither the same as nor different from the being who performed the deed in a previous life the being who is reborn is neither the same as nor different from the being who dies in a previous life (existence). Buddha avoider two extremes and teaches the doctrine of paticcasamppada (dependent co-origination) as the middle way between them.

The causal chain is explained in doctrine of dependent origination doing deeds and experiencing fruits thereof, between ignorance and craving on the one hand, and rebirth, on the other. Rebirth thus conditions rebirth, indeed in the traditional inter-pretation the formula of dependent of co-origination is taken to cover three successive existences.[28] There is a focus of points in a changing causal stream, rather than a permanent entity, entity of any sort which could be said to trans migrate.

The past-canonical but nonetheless authoritative Milinda Parito (Miln) in particularly concerned to emphasizes this view, using a series of similar to illustrate the point.[29] Here one example cited in which Nagasena deals with the question of milk whether one remains the same or becomes another through a series of rebirths. A milk turning into curds then to butter and eventually to ghee. It is wrong to say that after a time milk turn to ghee, just as there is not sweet milk left to be found in a ghee, so there is no being Sarta that passes from this life to another.[30] Author here very clearly states that although there is transmigration in the strict sense of the word, Kamma continues to be effective within the focus which defines individual existence.

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Does this mean that in some sense Kamma itself may be said to para from one life to the next? Once again the

Nagsena's response to the question, out of thurst, taken the form of a simile.

"What do you think about this, great king? Is it possible to point out the fruit of trees which have not yet produced fruit, saying, the fruit is here or there? No indeed, venerable sir, "Just so, great king, while the continuity (of life) is interrupted, it is not possible to point to these acts, saying; These acts are here or there".[31]

Deeds continue to exist only through their potential to modify the continuity of life the act (kamma) itself does not pass from one state to the next; it cannot be said to be here or there. But since it's potential cannot be prevented from actualizing itself in due time the visuddhimayga in explicit in stating that "the kamma that in the condition for the fruit does not pass on there" where the fruit.[32]

Similar employed by Nagasena to explain the rebirth process are not fully convincing. Even Milind, repeatedly presses for further clarification.

The wider doctrinal position of several of the schools can often be understood in light of the schools 'unique approaches to the explanation of the link up between deed and fruit.'[33]

The Puggalvadin believed that a personal entity, the paggala exists. In order to avoid the objection of believing in atta, they further stated that this puggala was neither identical with nor different from the five aggregates. Rather they considered the relationship between the Puggala and the aggregates to be ineffable avaktavya. Moreover the puggals frammigrates from existence to existence, thereby defining individual continuity. It proves the link between one life and the other. Unless it is so. Principle of kamma cannot be justified. The puggala does not undergo constant charge, dying and being reborn in each moment

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of consciousness. At the same time it is also incorrect to held that it remains the same from moment to moment.

Thera vadins civilized the concept of Puggala in the Kathavatta (Kou) instead of personal entity, of the puggalvadin,[34] Buddhaghosa speaks of the birth linking (Pratisandhi) of the present state of becoming the last moment of consciousness before death in known as the cuti vinnan, Buddhaghosa links the relationship between cuti vinnan and patisandhi vinnan to that between a sound and it's echo or a signature seal and it impression.[35]

According to the Mahatantra Sankhyasutta of the Majjhim-Nikays the conjunction of three factors is necessary for conception to take place. In the commentary of on this, Buddhighosa explains Gandhabh, as the being about to enter the womb (tatra pakasatta) ready to exist (paccu patthito holi) being driven on by kamma.[36] This interpretation is not to be taken as implying the existence of an intermediate state being (antara-bhava). However, for else where Buddhaghosa writer that it is the person who is confused about death and rebirth who considers it to involve "being's transmigration to another incarnation ... a lasting being manifestation in a new body".[37] Theravada was vocal in its denial of an intermediate state being existing between death and rebirth[38] payadassi. Thera maintain that gandhabha is simply a term for the rebirth linking consciousness (palsandhi Vinnan) rather than for a discarnate spirit of any kind.[39]

The Sarvastivadin, the vatisputriya and the sammatiya disputed thervadin denial of an intermediate state being (antara-bhava between death and rebirth).[40] The greet logical difficulties are involved in this problem Buddha on the one hand denies. The existence of permanent self and accepts the theory of rebirth. To meet this difficulty

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in not an easy job. In the Abhidharmakosa and its Bhasya (Chap 3) Vasubandhu provides some arguments for the affirmation in some detail. In Bhasya, he defines, the antara bhava to be found in two destinies (gati). It exists between being bracketed by the five aggregates of the moment of death on the one hand, and the five aggregates of the moment of birth, on the other. The intermediate state being itself is made up of five skandha which proceed to the place of rebirth.[41] But this justification is very difficult to grasp.[42] The authors explanation is in so detail that could be debited at all. It is really very difficult to do away with this. It is further stated that antarabhav is further said to have "The configuration of what is to be the future being. It is seen by the pure divine eye. It has the force of magical power or act. It cannot be inspected or turned back."[43] Vasubandhu goes on to argue that it is this intermediate state being to which the Buddha referred with the term Manomaya, Sambhavaisin, nirurtti, and gandharva.[44] The name gandhara is explained as its pattern feeding on odors (Gandhabuk) the point of Antara bhava is of so importance here, that we miss this point the whole force of an argument will be driven away. This is the point on whose explanation Buddhas side will be strengthen. Antarabhava being instead the access (sagamana) through which a being reaches its proper course of existence (gati). Specially antara-bhava arises in the place where death taken place.[45] Here what is important is not the causal connection between the darmes which may be taken as a para of material world, but what is important is the responsibility of the (Karma) deeds because of which the rebirth is taken and it is not like the causal connection between the physical object which are not responsible for the becoming or the process. Regarding individual it is not determined but what Buddha says, is this that in doers

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responsibility of his suffering or bliss.

Vasubandhu is careful to maintain that the intermediate state being which he points is not the same as the atman, the existence of which he denies. The atman is considered to be an entity which abandons the aggregates skandha of one existence exchanging them for the aggregates of another and which exists intently of the causal relationship between the dharmas. Explaining such an intermediate state being, vasubandhu proceeds to justify to an explanation of how rebirth (pratisamdhi) taken place.[46] While supporting the position of Freud; he analyses, that driven by Karma, the intermediates state being goes to the location where rebirth in to take place. Processing the divine eye by virtue of its karma, it is able to see the place of its birth, no matter how distant. He describes the actual procedure of rebirth which is not the problem of philosophy but of medical science. In the one hand Vasubandhu says that processing the divine eye the intermediate state know the place of it's place of birth and further says starved by these wrong though such as haling the father or mother it contradicts itself. They harden; and the intermediate state being perishes, to be replaced immediately by the birth existence (prratisamdhi).

Masculine to the right of womb and femine to the left but these are not philosophical justification of rebirth the difficulty we still face here whether the karma take place or the Skandas or the intermediate takes place the birth, these problems are really important being the real philosophical problem. Here it is given a more psychological oriented concept of rebirth. Here how does rebirth take place in answered but not why a moral explanation according to kamma siddhanta is given here. So it does not satisfy the philosophical mind here. He says there is a

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stream of existences produced in accordance with action of Karma. This is the cycle Vasubandhu accepts the pali Nikays listed five gati of in ascending order as (1) niray (2) tirachhanyoni (3) petti visaya (4) manussa (5) deva[47]. Some time sixth category that of asura is added.

Of these only human and heavenly existence are considered relatively desirable courses (sugali), remaining all are duggali or apaya.

This course into which an individual is to be born is largely determined by the nature of his acts (kamma) Buddha sees men passing through this life in accordance with their kamma he thinks.

Indeed, these vulnerable beings who are endowed with good conduct of body, of speech and of mind, who do not abuse noble ones (arigal, who are of right view acquiring for themselves the kamma of the right view after the breaking up of the body after death, they are the ones who attain happiness (or a good course, sugati) a heaven world (saggam lokam) ... they are ones who attain existence among men. Indeed, these renewable beings who are endowed with misconduct of body, of speech, and of mind, who abuse noble ones, who are of wrong views acquiring for themselves the Kamma (which in the consequences) of the wrong view, they, after the breaking up of the body after death, are ones who attain existence in the realm of the shades... in the animal womb (tiracchanyani)... who attain a state of loss (apaga), a miserable course (duggatis, destruction vinipata), niraya.[48]

In Buddhist kamma Niyam has the supreme position. An atheistic Buddhism gives the place of God to kamma Niyam. They control the whole universe.

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The Gods too and even Brahma the creator are not immune to rebirth in lower states of existence. Thus,

Anand explains to king Pasendi of Kosala that even devas of the heaven of the thirty-three are subject to rebirth and what ever Brahma does harm (sauyapajjha) that Brahma return to the present state of becoming (itthata)[49]. What ever Brahma does not do harm (abhyapajjha) that Brahma does not return to the present state of becoming. Digha Nikaya 1.17-18 eventually, some being because of the passing of his span of years, or because of the warning of his merit (punnakkhasu) having passed from the radiate body is born (upapajjati) in the unhabited palace of Brahma.[50] Brahma preceded the other being chronologically there erroneously consider him to be their creator the beginning of the round of the rebirth and hence of the cycle of cosmic period is invaluable according to Buddha. The course of one's existence, then is crucially affected by the nature of one's kamma. However, kamma is operative not only in determining which of the Gatis an individual will be born into but also as a causal factor with respect to certain differences between individuals.

Here the question about caste is raised. It is true that health wealth are results of deeds of a man. In the Sutta Nibat the differences between caste are made simply on the ground of birth and this is out of ignorance. "One becomes a Brahmin by Kamma; one becomes a non-brahmin by birth. One becomes a Brahmin by Kamma, one becomes a non-Brahmin by Kamma[51]. In this passage the term kamma is used with two levels of meaning on the one hand (Gotam is saying that caste distinction is meaningless apart from the way a person acts. A individual can be called a Brahmin who is righteous. Even a poor man free from earthly attachment in Brahmin[52]. A second level a term Kamma is interpreted, just quoted from the Sutta Nipat in as a reference to part deeds the effects of Kamma

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are here carefully differentiated by birth.

Birth or rather rebirth is hence but one of the effects of Kamma it is logically no more important than any other moments of existence as it is borne out by the formulas of dependent co-origination (paticca samuppad).

Kamma has consequences that react beyond the doer. It is only in this sense of the confluence of the individual Kammic reward and punishment of those involved in a given situation that it is possible to speak of "group kamma" in the Pali classical texts.[53]

Not all pleasure, pain and mental states that men experience are due to previous acts. In response to a question raised by one Siva Moliya, Gotam replies that in addition to the effect of Kamma (Kamma uipaka) certain experiences Vedayita ... arise here originating from bile... from wind... born of the changes of season... of being attacked by adversities... of spasmodic attacks.[54]

Sutta Nipata 666 declares that man's kamma is never lost (na nassati) it comes back to haunt him. In a similar vein, A5.292 strongly denies that intentional (saticetanika) deeds can be wiped out once, accumulated, unless their result is first experiences, in either this state of existences or another.[56] That kamma should not work itself out is as much an impossibility as that the mortal should not die. Not even Brahma, on the one hand, and Mara, on the other are able to delay the inexporable fruitation of deeds in due time.[57]

The Mahakammavibhangasutta provides further definition of the way in which kamma inevitably works itself out.[58] In this sutta Gotam rejects the view that every one who kills, lies, steals and so forth will be reborn in an undesirable state. Similarly, not every one who refrains from immoral acts will be reborn in a good course individuals

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are capable of doing both good and evil deeds. Action may come to fruition either here and now or in some future state. Thus the effect of comparatively weak deed (dubbal kamma) may be superseded by the effect of a comparatively strong deed (balavakmma) or by a access mulated effects of a series of deeds.

Taking into consideration Buddha above analysis of Kamma, they can be divided into four categories.

1. In-operative, apprantly inoperative.
2. In-operative, apparently operative
3. Operative, apparently operative.
4. Operative, apparently in-operative.[59]

Inoperative means having slight ethical significance is call inoperative apparently. Inoperative, A deed a effect of which is expected, is call "inoperative, apparently operative". A act of strong ethical force is called both "operative and apparently operative" and, finally, if a deed although cultivated when one is near death is not expected to bear it's fruit because of the existence of previous deeds of a different ethical character it is called "operative apparently inoperative" if it nonetheless comes to fruition.[60] It is a very logical and convincing interpretation of Kamma Siddhanta. This interpretation Indicate the point in canonical theravada view of kamma, the deeds and the ideas seized are important at the moment of death. Gotam further suggest that it may be because at the time of his death he had secured the proper outlook.[61] It does not mean that the idea at the time of death destroys the whole effect of previous of kamma like Von Glasenapp does.[62] Here man's final outlook in given extra weight to be sure. According to authors view the Buddha seems to take the nature of the individuals thought at the moments of death

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merely as indicative of that person's general moral character throughout his life.[63] It is here to be noted that the fruits of the deed may bud without actually ripening until much later. A given deed may have both visible and future results. But the result of his generosity come to fall fruition only following his death. When he is reborn in a heaven realm.[64] The duration of rewards and punishment is stressed in Buddhist Sermon and takes largely as a deterrent against evil and as an inducement towards good. Individual is largely determined by the nature of his part acts. Kamma is also active in determining individuals moral status. But is there any room left for freedom of thought or is a compile by man predestined. It is totally wrong to say that individuals acts are predestined. Individual must be free to do anything. He must be free to act and then only he can be held responsible for his Kamma. Whether belief in Kamma leads to fatalish?

Gotam's understanding existence and kamma based on the observation of the facts. Number of reborn in lower lives out numbers those reborn as men is based on the series of the suttas in the samyatta nikaya.[65] That those who regularly act selflessly are truly few in number so less change are these to reborn as a human being.[66]

Gotam observes that by and large, people are strongly attach to life and sense pleasure and chat this result in impurity. The Buddha agreed that these senses do indeed belong to mara. As Winston King stresses, the Buddha claims that there is a way, type of living which is beyond the power of all sensibility and discrimination and hence free from mara's power.[67] Here again the distinction is made as past (puran on the one, karma), and new deeds (nav kamma), on the other,[68] the action which one performs now - nav-kamma - stands in contrast to past actor.

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Man present situation desires from old Kamma but he remains free to make what he will of his present. What is predetermined, is, an individual opportunity for certain modes of behaviour, rather than either his inner-lender dies or what he actually does.

In addition to present and best kamma, the also speaks of kammanirodh, (cessation of action). It involves both the exhaustion of past deleterious kamma and avoidance of further action which may deleterious in further. The way which lead to such cessation of action the noble eightfold path. The eight fold path is a clear indication of the recognition of human free will. The question of free will is not explicitly asked in the pati canon, however, but the existence of free will is implicit in the motion of human responsibility. This ideas is closely connected with the whole Buddhist concept of Kamma.

There are four categories of deeds according to the result it produces.[69] (1) Dark with dark result (2) Bright of pure with bright result, (3) Both dark and bright with mixed results, (4) Neither dark nor bright with neither result. It leads to the consumption of past kamma. This category of action involves giving up of all behavior conducive of further rebirth. It is selfless. Hence, from Buddhist point of view, it alone is to be pursued.

In the Abhidharmakosa Vasubandhu accepts this four fold scheme. There is not such thing a black and white acts because this would imply a contradiction according to Vasubandhu.

There again most common classification of kamma is in to acts of body (kayakmma) acts of speech (vacikamma) and of mind (mano kamma). Each of these produces results.[70] Even the thought of murder, from Buddhist point of view is wrong. Again these is a volition, mental

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or spiritual and bodily and vocal action.[71] Kamma is virtually defined as cetana. Early Buddhist understanding of kammas of what has often been translated as 'Volition' namely (cetana).

"I say, monks, that cetana is kamma having intended (cetayitva) one does a deed by body, word or thought".[72]

A deliberate intention to do a deed plays an essential role in determining the ethical quality of that deed. In the same view, throughout the vinay pitak the penalties which are laid down for intentional volition of the monastic rules are more severe than those exacted for vilotion committed unwittingly.

Abhidharma Kosa follwos A3.415 in defing "Karman" intentional impulse cetana and the acts which follows upon it. It again accepts the Suttanta's three fold classification of kamma into bodily, vocal and mental acts. Here we see a moral philosophical approach of Buddha Vasubandhu clarifies this analysis in a counter to the Theravadin understanding, however, he notes intentional impulse (cetana) itself is that which is termed "mental act". Bodily and vocal acts arise from it. Opposing Sarvastivandins, the pali schools consider all kamma to be merely cetana, mental acts are purely intentional impulse. Vaibhasika conception of karma is their analysis of acts into vijnapti. (patent, literally information) and avijnapti (latent-literally non informative).[74]

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4. Flaherty, ‘Karma and Rebirth’ Introduction
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8. Visuddimugga, Chapt. (iii)
9. Pope Buddaghosa. Visuddhimagga XVM.
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14. Warren’s Buddhism in Translation p.215.
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36. M. 1.266./
37. Papaniasudani Majjhimna Kayatthakatha (MA) 2.310.
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59. M.3.215 : atthi Kamman abhabham abhabha bhasam i. atti Kammam abhabham bhabbabhasam att, Kammam bhabhan c'era bhabba bhasam chi atti kammam bhabhabhasam ti.
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72. Abhidharma Kosa.
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Chapter 4

The Concept of Moksa in Indian Context

Buddha's Nirvan

Buddha as a pragmatic thinker aimed at a total cessation of suffering of the whole mankind, to make them free from this Bhav Chakra or Samsar, sorrow and pain, not of his own alone and that is why he is called Bodhisattva. He persistently preached, for Bodhisatva hood, in his remaining life, after getting liberated from sorrow and suffering. For this he has propounded a central doctrine of his teaching, a theory of Pratityasamutpad, of which other tenets of him are the corollaries.

He invested this dependent co-ordination theory to explain the casual relation between twelve things (doctrine of Dwadashnidan). To break this chain he preached Arya Astangic Margal. He wanted to stop this wheel, a cycle of birth to birth existence to existence forever, which is the summum of life of Mankind through this he hinted that Karma is not pre-destined. Man himself is responsible for his happiness and pain both.

He refused to answer the metaphysical questions, which are of no use to bring peace to man. It is not philosophy which yield liberation but piece alone does. He was indifferent to the existence of God, soul, heaven and hell which are not needed for happiness. His mission as stated above, was not so much to unveil the secretes of blessedness as to win men to its realization. To him all absorbing topic was the suffering of life.

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The word 'Nirvana'[1] literally means "blowing out" or

"cooling". Blowing out suggests extinction. Cooling suggest, not a complete annihilation, but only the dying out of hot passion. "The mind released is like the extinction of a flame"[2]. These two implications of nirvana are met with as the negative and the positive sides of the one ultimate state of being which cannot be adequately described in terms of that. At any rate, Nirvan, according to Buddhism is not the blessed fellowship with God, for that is only a perpetuation of the desire for life. When we consider Buddha's theory of Kamma and re-birth it states that desire for next life is responsible for the further life. That Buddha means only the extinction of false desires and not all existence comes out from a large number of passages. Nirvana is only the destruction of the fires of lust, hatred and ignorance. Only in this sense of nirvana can we understand Buddha's attainment of Bodhi at the age of thirty-five and remaining forty-five years in active preaching and doing goods. Distinction is drawn sometimes between two kinds of Nirvana : 1. Upadhisesa, where only the human passions are extinct, and 2. Anupadhisesa, where all beings is extinct. According to Childers, the former indicates the condition of a perfect saint where the five skandhas are still present though the desire which attracts us to being is extinct. In the second we have the cessation of all being consequent on the death of the Saint Distinction seems to be ones whose external life continues and those external life ceases. Whenever, it is said that people attain nirvana in this world, it means Upadhisesa nirvana. Arhatship which becomes parinirvan, when the arhat disappears from this world of transitory. The distinction between Upadhisesa and Anupadhisesa is the distinction between nirvana and parinirvana, dying out and complete dying out.[3] There is not strict on this question.[4] Even parinirvana cannot mean absolute not being. It only means

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absolute perfection of being.[5] Final deliverance is declared by the sage. Buddha, to be nothing other than, a flow of faultless state of consciousness.[6] It is mental repose free from stress and conflict. Nirvana, which is the consumption of the spiritual struggle, is positive bliss. It is the goal of perfection and not the abyss of annihilation. Dr. Radhakrishnan, further explains that the destruction of all that is individual in us, we enter in to communion with the whole universe and become an integral part of the great purpose. Perfection means the oneness with all that is, has ever been and can ever be. But I do not think that Buddha any where makes this sense. Dr. Radhakrishnan being a Vedanti interpreter like this, "It is a kind of existence devoid of egoity, a timeless existence, a full of confidence, peace, calm, bliss, happiness, delicacy, purity, freshness. There are passages in Milinda which indicate that Buddha after Parinirvana, ceased to exist. The Blessed one passed away by that kind of passing away in which no root remains for the formation of another individual. This seems to be the correct interpretation of Buddha's saying i.e., from the theory of Kamma and rebirth Sidhanta. The blessed one come to an end and it cannot be pointed out of him that he is here or there. But in the body of his doctrine he can be pointed out.[7] "We cannot worship Buddha because he is no more, and so we worship his relics and doctrine."[8] Nagsena lends colour to the conception of Nirvana as extinction or cessation of all activities (cittavrttinirodha) cessation of all becoming (bhavanirodha), yet we feel that some early Buddhists nirvana meant completeness of being, eternal beatitude exalted high above, the joys and sorrow of the world, whether it is a completeness or not we cannot assure but it can be certainly assured that it is high above joys and sorrow about the world. "The Tathagat, O, Vaccha, when thus liberated

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from category of materiality is deep, immeasurable, difficult to fathom, like the great ocean". The nun khema assures Pasendi of Kosala that death releases the Tathagat from the empirical existence of five Skandha. Sariputta rebukes, yamak for holding the heretical view that a monk in whom sin is ended would be cut off. Max Muller and Childers, offer a systematic examination of all passages relating to nirvana, concludes that there is not one passage which would require that it's meaning should be annihilation. There is a scope here to grant this view because Buddha accepts this view that when individual goes from one to next birth. They are different to some extent, but at the same time they are non-different also. This aspect which is non-different from the previous birth remains the same one and on this ground we can fixed the responsibility of the previous kamma in this next life also. It is clear that it is the false individuality that disappears while the true being remains. What is the changing part of the individual changes, Vedanti stresses on the permanent aspect of it, where as Buddha stresses on the changing aspects of the things. Without stressing this permanent aspects of an individual because of which the ultimate goal of human life can be achieved by Buddha's eight fold path. Even as the rainbow is a mixture of fact and imagination, so is individuality is a combination of being and non-being. This non-being or illusion has something real is there as its a basis, that is eternal. It again leads us to Vedantic interpretation of Buddhistic approach. It is not the proper interpretation of Buddha thesis. "The world rests upon me only in so far as it, as the known, stands opposed to me, as the known". Only the form can be known, not, that upon which it is based. Wherefore, the world can only be done away with the knowledge ie. only in so far as arises and passes away, it is a becoming, and becoming can

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have an ending. Dr. Radhkrishnan looking at Buddha from the point of absolute monism of Shankar. That however, upon which the form is based, the elementary - that is being; and never and nowhere can being pass into non being; never and nowhere can what is eternal come to an end,[9] we can find out certain inconsistencies in Buddha's theory of Anatmavada, Theory of Kamma and rebirth and the theory of nirvana together. But we should not superimpose absolute monism of Shankar on Buddha's theory of impermanence and immutality. Again nirvana as an eternal condition of being, for it is not a Sanskara, or what is made or put together, which is impermanent. This is what lies behind the Skandhas, which are subject to birth and decay. The illusion of becoming is founded on the reality of Nirvana. Buddha does not attempt to define it, since it is the root principle of all, and so is indefinable. It is said that in nirvana, which is compared to deep sleep, the soul loses it's individuality and lapses into the objective whole. According to the view emphasized in later Mahayana works, what is the bhavanga, or the stream of being. The sleeping soul wakes up thinks, builds an individuality and isolates itself from the steam of being. In deep sleep these barriers are broken. Nirvana is getting back into the stream of being and resuming the uninterrupted flow. In nirvana we do have peaceful rest. Nirvana is neither annihilation nor existence as we conceive it, but is becoming one with the eternal reality, which Buddha does not explicitly admit. Only because it is beyond the horizon of human thought we are obliged to employee negative terms to describe it. It is a condition transcending subject object relations... "It is a state of activity which is not subject to causality, for it is unconditioned freedom.[10] It is a state real and enduring, though not existent in the world of space and time. The individual con-

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sciousness enters into state where all relative existence is resolved. It is the silent bevond. In one sense it is self-extinction, in another absolute freedom. To think that nirvana, is a annihilation is according to Buddha a wicked heresay".[11]

Though the nirvanic condition is separated a implying the highest kind of activity, still it is in viewed predominantly in a negative way as passive. The ceaseless flux of re-birth is felt with such power that nirvana, or the condition in which, the flux is said to be stayed, is held as a blessed release.

Buddha with the Upanishadic thinkers refused to allow any speculations about the condition of men who attain Nirvana, since it is not an object of knowledge yet in the way in which Upanisads the giving description of it both negative and positive. In the Tevijjasutta, he even allows it to be called union with Brahma. When Brahma is not regarded as a reality how can it be a union with Brahma. Theory of impermanence and mutility can not go with the Upanisadic reality like Brahma. Since such a description does not consist with the view which makes Buddha a negative thinker, denying any abiding principle in man and the world. Rhys Davids says: "In holding out a hope of union with Brahma as a result of the practice of universal love. Buddha is most probably intended to mean a 'Union with Brahma', in a Buddhist sense that in to say, a temporary companionship as a separate being with the Buddhist Brahma to be enjoyed by a new individual not consciously identified with it's predecessor. It is just possible that the argumentum ad hominem should be extended to this part of the Sutta and that the statement in (iii) I, should be taken to mean : "This universal love is the only way to that kind of union with your own Brahma, which

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you desire. But such a yielding to heretical opinion at the close of his exposition of the truth would scarcely be imputed to a Buddha",[12] Rhys Davids forget that it is no heresay according to Buddha. If we look upon nirvana, as a positive condition we must admit the reality of a permanent. Logic is a hard task master. Buddha is obliged to admit a permanent principle, "There is O disciples, a something that is not born, not produced, not created, not compounded where there not, O disciples, this something is not born... there would be no possible exit for what is born"[13] It is also clear that the reduction of self to a number of Skandhas is not ultimate. But such type of reduction would be contradictory and if not it will not serve any purpose. Reduction of self in Skandhas is a logical impossibility. If not, the self is merely an impermanent compound of body and mind qualities and function then when it disappears there is nothing which is delivered. We destroy our desires, burn our kamma and are lost for ever. Freedom becomes extinction, but nirvana is timeless existence and so Buddha must admit the reality of a timeless self. Here again we can argue that unless we grant such self it is very difficult to justify kamma rebirth theory and the stages of nirvana, which is the ultimate goal of mankind. Dr. Radhakrishnan further says that there is a being at the back of all life which is unconditioned, above all empirical categories, something which is unconditioned, above all empirical categories, something which does not give rise to any effect and is not the effect of anything else. "Of nirvana we cannot say that it has arisen, or that it has not arisen, or that it can arise, that it can arise, that it is past future or present"[14], Nirvana is the simultaneity loses itself in a eternal. The shifting nature of the world conceals the stable nature of reality. Only such a view is necessary to compile Buddha account of Nirvana, Buddha

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did not trouble himself about the definition of these transcendental concepts which he felt to be real, for they did not help life and progress. In accord with his teaching about Malunkyaputta's questions that he would discuss only those problems that have a bearing on progress in peace, holiness and enlightenment, and not others. He disallowed the question of the ultimate goals. A deliberate dismissal or an evasive answer to such a vital problem cannot suppress the tendency to raise it. But to assume that Buddha should have answered these question like the absolute monism of Shankara is wrong. He would have answered it differently. There could have many other possibilities also. It may be that these are the vital questions for him to answer it. He did not feel any necessity of it's inconsideration for the welfare of whole mankind. It is an instinct of the human mind that engenders the problem. And when Buddha failed to given an orthodox solution or denied to answer at all. Different schools derived different conclusions from his attitude. But these are not the solutions derived from his attitude. When one accepted his theory of non-permanence and antmavade. We cannot deduce such type of solutions. What we can do is to derive conclusions to be consistent with his views. We are not free to derive such conclusion which are contradictory to his main doctrine of impermanence and mutality.

Some reduce Nirvana to Shunyata, vacuity and nihility. Bishop Bigandet says, "By an inexplicable and deplorable eccentricity, the system promises men as a reward for their moral efforts. The bottomless gulf of annihilation". According to Mrs. Rhys Davids, "The nirvana of Buddhism[15] is simply extinction", Oldenberg inclines to a negative view. Dahike frequently suggests it. In one place he writes : "Only in Buddhism does the conception of

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freedom from pain remains purely a negative thing and not a positive in disguise - heavenly bliss."[16] According to these writers nirvana is the night of nothingness the darkness where the all lights is extinguish. This type of one-sided reality of Buddha's view is not new. Buddha, after declaring that the condition of the liberated one is inconceivable, continues: "Teaching this explaining this, I am falsely, without reason, wrongly, not truthfully accused by some... An unbeliever is the Saman Gautam, the real entity's destruction, annihilation dying away is what he preaches', what I am not, what is not my doctrine, that I am accused of ."[17] It is again surprising to say, there are others who look upon the Buddhist Nirvana as so positively pleasurable that they charge Buddha with hedonism. Evidently two views were developed very early on the basis of Buddha's utterances. Buddha's real attitude is probably, that nirvana is a state of perfection in conceivable by us and if we are obliged to offer descriptions of it, it is best to bring out it's inconceivability by negative descriptions, its reachness of content by positive predicates, realizing all the time that such descriptions are at best approximations only. Up to approximation it in alright but it should not be two extreme positions. It may also be true that Buddha's utterances made time to time, must have given such chances for opposite interpretation of Buddha's views. But in my view when it is said that there is no agent but only karma is there, when thing is not there, but only dharma is there, it is the only process of becoming continuously going on without there being any thing real in the world, only change is there without there being any changing substance. If this is true and there is no Identity but a continuity how Karma and it's responsibility can be fixed on. If there is no responsibility how can there be a fruits good or evil could be there? If every in-

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dividual is different from another, every time changing, it would result in saying that for one man's karma some body else is ripening the fruits of it, whether good or bad. Therefore, no nirvana would be possible. If no doer or agent is there who would achieve the goal of nirvana. Like these and others unending problems would arrive like vedantis. How for the first time ignorance come into picture like Sankaracharya has to face it? It is because of avidhya that we are in bondage the same difficulty arises here also. Since previous birth the Sanskar is there and avidhya also is related to the previous birth unless some thing is identical and remains the same in two successive life and rebirth becomes an impossibility. We can consider this continuity in case of matter, a empirical or material world. But when the problem of Kushal and Akushal Karma arises, no solution of it, by mere continuity, could be given. Any how there must be an identity of individuals. When Buddha says that the individual is not totally different from the individual of previous life and it is also not totally non different. So the solution of identity and continuity could be solved here only. On the one hand, there are Sasvatvadi and on the other there are anityavadi. These two views are stressing on the different aspects of the same thing and same time. Talking of different thing rather and concluding for the one and the same thing and this is why problems are created. When Buddha says that the individuals in two successive birth are not totally different from each other its means that in some regards they are the same. When Buddha says that they are not totally non-different also he is stressing the changing aspect of it. And therefore the logical difficulties are arising out of it.

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The problem of rebirth does not arise in case of physical objects. Therefore, no karma Sidhantha, no rebirth

and no nirvana, no moral responsibility, no Arya astangic marg and finally no nirvana. Rebirth theory could be meaningfully applied to animate being. Re-birth has a meaning only in case of living being. We should make a clear cut distinction between living and non-living being as Jaina's has made. Theory of Buddha of Pratitya-Samutpada holds good for both physical and spiritual things but rebirth can meaningfully be talk of living beings only and hence the problem of identity between two individuals arises. Rebirth is only of living beings and not of non-living beings. When Karma are stopped then fruits thereof also will be stopped. Hence, further birth is also stopped. There must be some thing of which rebirth is possible, no desire, no tunha, no deeds if agent is their he will retain. If there is no agent only Karma are there, so after cessation of Karma every thing will stop. Noting will remain there. Buddha says that potentiality is real, but hereafter, the cessation of Karma potentiality will also stop and therefore no rebirth means totally cessation of suffering will result. When Buddha, talk of Bodhisatva it could be achieved here only.

Nirvana is some times described as the only destruction of the fires of lust, hatred and ignorance. And only in this sense of nirvana can we understand Buddha's attainment of Bodhi at the age of thirty five and his spending the remaining forty five years of his life in active preaching and doing good. Here we remember the distinction between two kinds of Nirvana.

(1) Upadhisesa, where only the human passions are extinct and (2) Anupadhisesa where all being is extinct.

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The Concept of Moksa in Indian Context

Not only do the Indian systems agree as to the cause

of the inequality in share of suffering and enjoyment in the case of different persons and the manner in which the cycle of births and rebirths has been kept going from beginning less time on the basis of mysterious connection of one's actions with the happenings of the world, they also agree in believing that this beginning less chain of Karmas and its fruits, of birth and rebirth this running on from beginningless time has somewhere end. This end was not to be attained at some distant time or in some distant kingdom, but was to be sought within us. When Indians, wearied by the endless bustle and turmoil of worldly events, sought for and believed that somewhere a peaceful goal could be found, they generally hit upon the self of a man. There is a belief that the soul could be released from this permanently divested belief. All actions, feeling or ideas, led logically to the conclusion that the connection of the said with this empirical world was artificial or even illusory. In its true nature, soul is untouched by the impurities and again through ignorance and passions as inherited by the Karma from beginning less time, that we cannot with these. The realization of this transcendental state is our goal and final achievement of this endless cycle of birth and rebirth through Karma. But the Buddhist did not admit the existence of soul but still recognized that the final realization of the process is to be found in the ultimate dissolution called Nirvana.

The Theory of Emancipation in Earlier Upanisads

The doctrine of Devayan held that those who were faithful and performed asceticism (Tapas) went by the way of the God and never come back to this world to suffer rebirth and there is another contrasted way of the fathers (Pitrayan) where the dead were for a time recommended in another world and had to suffer rebirth.[18] It

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means that those who performed Sraddha had a distinctly different type of goal from those who performed ordinary virtues, such as a general altruistic nature. This difference further goes to the doctrine of emancipation according to the Upanishads. This emancipation means the state of infiniteness that a man can attain after knowing his own self and thus becomes Brahman. The problem of ceaseless transmigration is only for those who are ignorant. One who knows Brahman becomes Brahman and no bondage no bondage of any kind affect him. According to the Upanishads the very nature every nature of soul is a true knowledge. Soul is not limited by any thing for soul is the infinite self does not suffer death for it is permanent (Nitya) so emancipation Thus is not the new acquisition product, an effect, or result of any action, but it always exists as a truth of nature.[19] We are always emancipated and always free. But Buddha holds altogether opposite view rejecting the very existence of soul permanent soul. Not only this but stresses that only because of this Nitya soul, sorrow and sufferings come in our life. He propounded the theory of no self (Anatta). He says only after conceiving this truth and rejecting the permanent self we can attain our goal of total cessation of suffering. Upanishads say that know thyself where Buddha says that there is no such self because of which we feel sorrow and pain. While talking of (Anatta) he uses the negative language such that this is not soul that is soul and that even is not soul and so on. One saying knowing the self, other saying rejecting the soul we get emancipated from all birth and troubles in our life. Upanishads say that we do not seem to be so and seems to suffer rebirth and thousands of other troubles only because we do not know the true nature of our own self. True knowledge does not lead to emancipation but is itself an emancipation. All suffering and limita-

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tions are true only so long as we are in bondage not knowing not knowing ourself. Emancipation is the natural and only goal of man simply because it represents the true nature and essence of man realization of our own nature is emancipation. Self knowledge is therefore the only desideratum which can wipe off all false knowledge, all illusions of death and rebirth. In this regard the dialogue between Yama and Nachiket the son of Gautam give in Katha Upanishad is very famous. Nachiket is promised by Yama to grant three boons at his choice. The Naciket swaid first "O death let Gautama be pleased in mind and forget his anger against me." This being granted Naciket asked the second boon that the fire by which heaven is gained should be made known to him. This also being granted Naciket said "There is this enquiry some said the soul exists after the death of man, other say it does not exist. This I should like to know instructed by thee. This is my third boon." Yama said, "It was enquired of olds, even by the gods, for it is not easy to understand it subtle in its nature, another boon do not compel me to this. Naciket said there is no another boon like this but Yama was not ready to answer this question easily and gave many alternatives to Naciket. Ultimately Yama said one thing is good another thing is pleasant. Blessed is he who takes the good but who chooses the pleasant loses the object of man. That knowledge that thou has asked is not to be obtained by argument. The wise by contradicting on the soul knowing him whom it is hard to be hold leaves both grief and joy. The wise man is not born[20], he does not die. He is not produced from anywhere. Thinking soul is unbodily among bodies, firm among fleeting things the wise man casts off all grief. The soul cannot be gained by eloquence by understanding or by learning. It can be obtained by him alone whom it closes to him it reveals its

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own nature." This state cannot be explained by the use of concepts found in ordinary knowledge. It is not whatever one knows as this and this (neti neti) Maitreya does this great reality infinite and limitless. Consisting only of pure intelligence manifesting it itself in all these (phenomenal existences) vanish in them and there is then no phenomenal knowledge". (Brh II to 12) It is a state of absolute infinitude of true intelligence pure being and pure blessedness.[20]

Buddha says that he has nothing to do with the theories. His system is not a Darsans or a philosophy but Yana or a Vehicle, practical method leading to a liberation.[21]

He adopts an aptitude pragmatic agnosticism about transcendental realities. But Buddha is a sceptic. This alone is consistent with the facts of experience, the deductions of reasons and the laws of morality. But we must carefully rest that this does not mean that Buddha is a Sceptic who seeks rest in negation.

Hinayan Buddhism on Nirvan

The concept of Nirvan (Arhata) Hinayana Buddhism is a logical development of the canonical works. The unsystematic views expressed in them and discernible in Milinda are later development in to the system embodied in the Abhidarmas of the Vaibhasikas (the and Sarvastivadins) and the work of Buddhaghosa and Abhidarmasamgraha. According to the Hinayan Buddhism all things are momentary.[22] The so-called permanent entities, space and nirvana, do not exist. They are negations. All being consists of momentary entities called dharmas. There is no thinker but only thoughts. No feeler but only feelings. It is pure phenomenalism maintaining the nonexistence of substances or individuals. It believes in the ab-

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solute existence of Dharmas, small and brief realities which group as cause and effect, create the pseudo individuals.[23]

The goal of existence is the attainment of Nirvan or the total cessation of consciousness. All consciousness is a feeling for something, and therefore bondage.[24] There is no speculation in the Hinayan about what remains after Nirvana.

The Arhat ideal is the distinguishing mark of Hinayana and there is a possibility of emancipation through ones own powers. The method here is contemplation and meditation.[25] On the four truths Hinayani has no certainty about Buddhahood of Arhata, nor does it say that every individual can reach Buddhahood. That the ideal of the Arhata, the perfect egoist, who is useless to others is untrue to the real personality of Buddha. Savior Buddha of the Mahayana faith is also untrue to the teaching of original Buddha. Hinayana ideal can justly be stated in the statement of Ibsen, "There are actually moments when the whole history of the world appears to me like one great shipwreck, and the only important think seems to save oneself."

The arhat is a highest condition. The state of saint-hood, when the fire of passion is extinguished, where there is no karma to bind us, to rebirth. Buddha is supposed to have attained this state at the beginning of his ministry. To attain Nirvan on earth by self-control does not require the aid of any supernatural power. The supreme of all being, Buddha himself is to be revered simply because of the example. The Hinayanist try to achieve this goal in the solitude of their cells, segregated from the common life of man. In the Khaggavisana sutta family life and social intercourse are strictly prohibited. To him

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who lead a social life affections arise and the pain which follows affections.[26] A wise man should avoid married life as if it were a burning pit of live cools."

In friendship of the world anxiety is born,

In household life distractions dust springs up.

The state set free from home and friendships ties

That, and that only, is the recluses aim.[27]

One who wants to attain Nirvana, according to visuddhimagga should take support to the cremation ground and imports to us the lesson that the world and the self are unreal. The lack of warmth and passionless of the arhat ideas are not inspiring. Disgust of life does not represent all that is substantial in the life of man. True asceticism is not indifference to the suffering of the world building up of a silent centre.

Mahayanins Boddhisattva

The ethical ideal of the Mahavana is the Bodhisattva and is different from Arhat of Hinavana Boddisattva historically means "one who is on the way to attainment of perfect knowledge, a future Buddha, literary means one whose essence is perfect knowledge." The term Buddha used for the first time for "Gautam. Buddha during the period of his search for liberation. It therefore came to means "a Buddha designated" or a man destined to become a Buddha in this or a future life. When once nirvana is attained all earthly relation come to an end. A bodhisatva out of the abundance of his love for suffering humanity, stops short of Nirvana. A weak and feeble minded man requires the personal guidance of a man who can show him a right path of the Nirvana engage themselves in the task of leading man into the true way of knowledge. Buddha being a pragmatist and empiricist would support

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kind of view is certain. Arhat of Hinayan is a complete absorption, the lonely journey on the trackless path of eternity. This is a lated bliss is, according to Mahayana, the temptation of the mara[28]. The aspirant to Buddhahood represented in the early Budhism by the eight fold path is here elaborated into ten bhumis. The first stage (Pramudita) is characterised by the rise of thought of Bodhi.[29] The bodhisattva makes those meaningful resolutions (Pranidhana) which determines the future way. The resolution of Avalokitesvar not to accept liberation until the last particle of the dust shall have attained to Bodhihood before him is such a vow. Insight is developed so as to make the heart pure and mind free from the Illusion of self. The recognition of the impermanence of the things[30] and even self enlarges the aspirant's compassionate nature. Here impermanence stress for liberation but from vedic point of view permanence is to be noted of the soul .... real knowledge of self is realization or liberation of the self. Hereby knowing that self is unreal. The attachment craving lust is stopped. His mind would become free from the illusion of cell. The recognition of the impermanence of the things enlarges the aspirants compassionate nature, and we get next stage of Vimala or purity. In Next stage, Boddhisatta engages himself in the various bhavanas which enable to annihilate vices. The Bbohisatva to surrender all traces egoism egoism, and cultivation of virtues, connected with (bodhipaksa dharma) The bodhisattva of the Mahayani answers to the awakened of the Upanisadas. The saviour of Christianity by a superman of Nietzsche for he helps the world, which is powerless to accomplish it's end by itself. The boddhisattva becomes the Tathagata the tenth stage a cloud of Dharma\Dharma Megh) Salvation means confirmative of life to dharma. Mahayana Buddhism, has two stages higher than the ar-

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hatship, namely the bodhisattva and Buddha the doctrine of the Boddisattva is so characteristic of the Mahayan that it is sometimes called Bodhisattvayana. The Mahayan does not believe in the possibility of emancipation throughout one's own power. While the Hinayana made Nirvana attainable by a few only through the life of Monk, the Mahayana taught that every man could aim at becoming a Bodhisativa and even low caste man could attain salvation by the practice of virtue and devotion to Buddha for the hinayan morality is essentially a negative process. The bodhisattva ideal is more positive. It was Buddha's mission to extend the blessings of salvation or to all mankind. "Go ye now, O Bhiksus for the benefit of the many for the welfare of mankind out of compassion for the world.

In the Mahayana the emphasis is not on nirvana but on obtaining of Bodhi or enlighten sainthood. Nirvana is freedom of the soul. Gradually it comes to mean the happy state of concentration centered on eternity. Karmamukti or steady attainment of freedom is instigated as in the Brahmanical systems to give solace to the heart of man which longs for immortal bliss. The existence of Buddhas after the end of their earthly career is admitted. The idea of nirvan is displaced by a paradise with hell on-by a paradise with hell opposed to it. On the road of sanctity or the boddhisattvahood the individual enjoys numerous existences on celestial planes. Mahayana indulge rather over much in these celestial existences and postponed the question of ultimate nirvana, when, however, the question is raised, it is answered in the traditional Buddhist manner. It mean freedom from rebirth[31], the cutting of the chain of existence[32], the rooting out of desire, spile and desire innorance[33] or an unconditioned being.[34] Since

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our existence are conditioned, nirvana is unconditioned being. It is not non-existence pure and simple, but real freedom, where ignorance is overcome. What happens a Boddhisttva when he becomes the Buddha. Is he reabsorbed into the absolute being or does he retain to individuality? Mahayana is not clear on this point but incling mostly to the later alternative of relating to individuality. To become Buddha is to become the one in essence with the infinite. Asvaghosa describes the perfect condition thus : "It is like the emptiness of space and the brightness of the mirror in that it is true, real and great. It completes and perfect all the things. It is free from the condition of destructibility. In it is reflected every phase of life and activity in the world. Nothing goes out of it, nothing enters into it, nothing is annihilated, nothing is destroyed. It is one eternal soul, no forms of defilement can defile it, it is the essence os intelligence." According to Asanga, nirvana is the union with the great soul of the universe or Mahatman the Mahayanists are anxious to make out that Nirvana is not annihilation.

Jainas Concept of Nirvana

According to Jaina liberation of soul is the ultimate goal of mankind. They use the term Kaivalya for it. This the summum bonum of human life accepted by almost all Indian systems has ultimate aim of human beings. But in respect of it's nature there are some differences in their conception of liberation of soul or total cessation of suffering according to Buddha. For Hinayani it is a negative concept but for Mahayani's it is positive stage of bliss.

Jain rejecting the existence of god therefore it is not the union of soul with Brahman like upanishads. Jain says that it is not an annihilation of soul. Jain accepts the existence of Jiva or self. But its entry into a blessedness that

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had no end in time. Mahayan Buddhist sometimes accept it. It is an escape from the body, though not from existence. The liberated being by avoiding all emotions become characterless, with no interest in the lives of its fellows unlike Bodhisatva of Buddha or inclination to help them. “The liberated is not long not small nor black, nor blue nor bitter nor pungent neither cold nor hot... without body, without rebirths generally in almost all cases the rebirth is avoided because of which self is not bondage.

He perceives, he knows, but there is no anology (whereby we can know the nature of the liberated soul); it’s essence is without form, there is no condition of the unconditioned[35]. The Siddhastate is not the cause or the effect of Samsara series. It is absolutely unconditioned.[36] Casuality has no hold on the redeemed soul. “Know that from the ordinary point of view perfect faith, knowledge and conduct are the causes of liberation, while in reality one’s own soul consisting of these three is the cause of liberation.”[37] Rebirth and Karma Siddhanta has very significance in Indian Philosophy. In order to avoid rebirth one has to get free from the deeds so that rebirth would not take place and naturely one gets rid of the cycle of birth after birth. We cannot say anything positive of freed soul nor can we strictly speaking know that there is a plurality of liberated soul. In fact Jain accepts the plurality of souls. The state of perfection is passively described as freedom from action and desire a state of utter and absolute quiencence, a rest that knows no change or ending passionless and ineffable peace. The effects of past karamas is extinguished and the spirit though still existent has no chance to embodiment. Like arhat in Buddhism doing deeds with detachment has no result of it. Though not quite consistently positive descriptions are given of the

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freed soul as that it has infinite consciousness, pure understanding, absolute freedom and eternal bliss.[38] It can have the knowledge and perception since there are the functions of the soul and not of the sense organs. The freed soul has a beginning but it stage is endless. While a bound soul has no beginning but has an end. All freed souls enjoy a kind of interpenetrating existence on account of their oneness of status. Their soul substance has a special power by which an infinite of soul could exist without mutual existence. This ideal of freedom is manifested in the most perfect degree in the lives of the twenty four jain tirthankaras.

The loka or the universe is held in the middle of the aloka, in the form of the trunk of the man, with Siddasila at the top the place where the head should be. This Siddhasila is the abode of the omniscient souls and may be called the spiritual eye of the universe. So moksa is said to be eternal upward movement. On liberation the soul goes upward, because of the momentum due to his previous activity.[39] The non-existence of the relation to the element which kept it down[40] breaking of the bondage[41] and it's natural tendency.[42]

Bondage, therefore means union of the soul with matter and consequently liberation means a separation of the matter from the soul. Here the matter is karmic. The Jainism and Buddhism are primarily ethical in teaching and their aim is the perfection of the soul. Ashrav or the flow of matter towards the soul is the cause of bondage and Samvara is the stoppage of this flow of ills the cause of liberation. Every system of philosophy holds responsible the deeds of man for rebirth and bondage.

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Passions attract the flow of Karmic matter into souls, and passions are due to ignorance. This ignorance seems

to be everywere as a root cause of craving and passions which causes the bondage. Buddha also pointed out that the ignorance is the beginning or cause of births. Even Shankaracharya propounded that this avidhaya is the root cause of bondage. And even Samkhya says the same thing. Avidhya can be removed only by knowledge. So right

knowledge is the cause of cause of liberation. The right knowledge downs when all the karmas are destroyed by right conduct. Even Buddha stresses on the same right conduct.

Right faith (Samyaka darshan), Knowledge (Jhana) and conduct (Charitrya) are the three Jewels (Tri-ratna) of Jainism. They are inseparably bound up together.

Liberation of Samkhya

The life is full of pain, according to Sankhya, and misery. In this sense not only Buddha but all other systems of philosophy are pessimistic and not satisfied with this empirical worldly life. Here Samkhya is not an exception to his worldly view. This limited finite stage of self is not its initial nature. As Jains says that this bondage of soul has no beginning but it has an end. But once the soul is liberated, this stage of soul is endless.

Samkhya accepts this view that the earthly life here is full of three kinds of pain called adhyatmika, adhibhautika, adhidaivika wherever there are gunas there are pains. Even the so called pleasure leads to pain. Even the life in heaven in subject to gunas. Here even heaven is not regarded as a summum bonum of life. The end of man is to get rid of these three kinds of pain and suffering and attain the highest kind of end of life Apavarga or purusartha).

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Purusa is free and pure consciousness. It is inactive, indifferent and possesses no attribute. Really speaking it is above time and space like kant's transcendental reality or things in themselves as Kant call it. It is again beyond merit and demerit, bondage and liberation. It is only when mistaken it's reflection in the Buddha for itself and identifies itself wrongly with the internal organ - the intellect, the ego and the mind, that it is said to be bound. It is ego and not the Purusa which is bound. When the Purusa realizes it's own pure nature, it gets liberated which in fact it always war. Hence bondage is due to ignorance or non-discrimination between the self and the not-self and liberation is due to right knowledge or discrimination between the self and the not-self. Action cannot bring liberation. Karma, good or bad or indifferent, is the function of the gunas and leads to bondage not to liberation. Good actions may lead to heaven and bad action to hell but heaven and hell alike, like this worldly life, are subject to pain. Here unlike Jaina and Buddha karma cannot lead to liberation. It is only knowledge which leads to liberation because bondage is due to ignorance and ignorance can be removed only by knowledge.[43] Jiva has to realize itself as the pure Purusa through discrimination between Purusa and Prakriti. Actions and fruits, merits and demerits, pleasure and pain all belong to the not self. The knowledge that I am not (the not self), that nothing is mine, that ego is unreal when constantly meditated upon, become pure, incontrovertible and absolute and leads to liberation.[44] Sankhya admits both Jivanmukti and Videhamukti. The moment right knowledge dawns the person becomes liberated here and now like Buddhism even though he may be embodied due to prarabdha karma. As the liberated soul though embodied, feels no association with the body no new kiarma gets accumulated as

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all karma looses. Casual energy[45] the final and the absolute emancipation, the complete disembodied isolation automatically results after death.[46] Sankhya's liberation is a state of complete isolation, freedom from all pain, a return of the Purusa to its pure nature as a consciousness. There is no pleasure and happiness here, for pleasure presupposes pain and is relative to it. Pleasure is a result of Sattva guna and liberation transcends all gunas.

Sankhya believes that bondage and liberation alike are only phenomenal. The bondage of purusa is a fiction. It is only the ego, the product of Prakriti, which is bound. And consequently it is only the ego, which is liberated but not the purusa. Purusa is untouched by bondage and liberation. Ishwarkrishna frankly says[47] : Purusa therefore is neither bound nor is it liberated nor does it transmigrate. Bondage liberations and transmigrations belong to Prakriti only. There is nothing finer and subtle than Prakriti. She is so shy that she never reappears before that Purusa who has once seen her in her true colours.[48] According to Samkhya Sattva guna brings pleasure but liberation is free from all gunas. Liberation is free from all pleasure and pain. The liberation, Purusa's initial stage, is regained when it becomes free from matter or Prakriti. Like a pure soul or Atman of advaita vedanta soul is pure free from all qualities, sankhya purusa also is absolute and retain its position after liberation. According to Sankhya Purusa is never limited what is limited is the ego.

Nyaya and Vaishesika's Mukti

Majority of the Indian systems accepts commonly that ignorance is the cause of bondage and knowledge makes us free from bondage. Samkhya, Buddhism and here Nyaya and Vaishesika agree on this point that the ignorance is the cause of bondage and knowledge makes

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us free from bondage. Actions yield merits and demerits. The soul due to ignorance perform actions. Actions are due to attachment or aversion and aim at obtaining pleasure or avoiding pain. If actions are in accordance to the veda's injects they lead to good fruits if not had fruits. The merits and demerits of the individual souls make up the unseen moral power, the adrsta, generally the law of Karma is accepted by Indian systems because of this Karma we are bound to take birth after birth which is the cause of this worldly sufferings and sorrows. To get rid of this bondage soul must stop actions. Liberation comes through knowledge, when actions are stopped new merits and demerits do not get accumulated and old merits and de-merits also are gradually worn out. The soul is separated from the fitters of the mind and the body and realises its own pure nature. That is liberation which is absolute cessation of suffering. It means every Indian system is interested in getting free from all worldly sufferings. Individual soul is treated as substance and knowledge only Buddhism and Charvak are the exception to this view since this view since these two systems do not grant the existence of soul which is eternal from other point of view. In Buddhism also ignorance (Avidhva) is the root cause of bondage. We are subject to birth after birth existence after existence Kamma and rebirth theory is propounded by Buddha. Substance, knowledge, bliss etc., are regarded as it's accidental qualities says Nyaya which it may acquire when this soul is embodied. Hence in liberation these qualities cannot exist because the soul here is not connected with the mind (Manas) and the body liberation is the cessation of all life. Buddha would say the same thing. Because Karma in the cause of rebirth when karma is stopped no further birth hence no sufferings. It means cessation of birth cycle is the Nirvana. Liberation

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according to Nyaya Vaishesik is the cessation of all life together with all consciousness, all bliss, all pains and all qualities. It is the quality less, indeterminate, pure nature of the individual soul as pure substance devoid of all qualities. The liberated soul retains it own peculiar individuality and particularity and remains as it is - knowing nothing, feeling nothing, doing nothing. This concept also seems to be nothingness like Buddhas Nirvana.

Mimamsaka's Salvation

It is argued that Mimamsak has to accept the existence of soul, or without it who would perform the Vedic commandments and what would be the meaning of those Vedic texts which speak of men as performing scarifies and going to Heaven thereby? Here the soul like many other systems thus regarded as, something entirely distinct from the body, the sense organs, and Buddhi it is eternal, Omnipresent, and many. One in each body like Jaina system. Prabhakar thinks that it is manifested to us in all cognitions had it not been many why should we have the notion of self persistence in all our cognition even in those where there is no perception. Kumaril however differs from Prabhakar about this analysis of the consciousness of self in our cognition and says that even though we may not have only notion of the parts of our body or their specific combination yet the notion of ourselves as embodied beings always appears in all our cognitions. It is not the soul which is self illumined but knowledge, so it is knowledge which illumines both the self and the operation. Cognitions is not the soul but the soul is manifested in cognition as its substratum and appears in it as the cognitive element. In deep sleep therefore, when no object is cognised the self also is not cognised. The self is not atomic since we can simultaneously

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feel a sensation in the head as well as in the leg. Jains theory regarding the size of the self is not acceptable here. It is, therefore, that the soul should be regarded as all pervading as described in the Vedas. It is not different person to persons for otherwise there individual experiences of objects and of pleasure and pain can be explained.[49]

Kumaril considered the self to be merely the potency of knowledge (Jnanasakti).[50] This self itself can only be cognised by mental perception or at the time of Salvation. There being none of the senses nor the manas the self remains in pure existence as the potency of knowledge, without any actual expression or manifestation. So the state of salvation is the state in which the self remains devoid of any willing etc. for the self itself is not knowledge nor is it bliss or ananda as vedanta supposes but these are generated in it by its energy and the operation of the senses. The self being divested of all its sense at that time remains as a potency of the energy of knowledge, a mere existence. This view of salvation is accepted in the main by Prabhakar also.

Salvation is brought about when a man enjoys and suffers the fruits of his good and bad actions and thereby exhaust them stops the further generation of new effects by refraining from the performance of Kamya-Karmas (sacrifices etc.) performed for the attainment for certain beneficent results and guarantees himself against the evil effects of sin by assiduously the Nitya Karma (such as Sandhya Prayer) This state is characterised by the dissolution of the body and the non production of any further body or reverse.

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Mimansa does not admit the existence of any God as a creator and destroyer of the universe. Though the universe has a part it does not mean that it had ever begin-

ning in time or any god created it. Neither it is necessary as Nyaya supposes that dharma and adharma should have a supervisor. Nor that there is any contact between Dharma and Adharma with god. Moreover he could have any motive to create this world either as the merciful or cruel act. The world has ever been running the same, without any new creation or dissolution, Srsti or Pralaya.

Liberation of Shankar Vedanta

Here like many other Indian systems ignorance (Avidhya) is said to be the only cause of bondage and knowledge alone, can lead us to liberation. Buddha himself stated that he was enlightened by knowledge alone. Buddha got liberated after removing the causes of sorrow and worldly pain. Sankhy accepts that after knowing the pure nature of Purusa he knows himself that he was nevver in bondage but a pure Purusa with absolute perfection.

Shankar stated that ultimate reality (parmarthicam Vasta) can neither be asserted nor denied by knowledge. Knowledge does nothing else except removing ignorance. Shastra only generates right knowledge (jnapakam).[51] It does nothing else na karakamo.[52]

Knowledge of Brahman, which leads to eternal bliss, does not depend on the performances of any knowledge merely instructs[53] that the Brahman is already an accomplished fact. Religious acts which leads to prosperity depend on human performances. Knowledge merely[54] instructs knowledge of Brahman. Culminates in immediate experience, and is already an accomplished fact.[55] Action, whether or secular or vedic, can be done, mis-done or left undone. But knowledge leaves no option to us for its being this or that or for its existence or non existence. It is not in our hand to make or unmake or change knowledge.

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Knowledge of Brahman depends on Brahman itself. It is always of the same nature because it is dependent on the existing things.[56] Knowledge cannot be produced by hundred of injunction and not destroyed by hundreds of prohibition. Knowledge is not a mental activity. It does not depend on mind but on the existant fact.[57]

Knowledge once dawns, it dawn forever and at once removed all ignorance and consequently all bondage. Liberation, therefore, means removal of ignorance[58] by knowledge that blessed person who has realized reality is liberated here and now. This is Jivan Mukti Final release (videhamukti) is obtained after the death of the body. Body may continue to exist even after knowledge has dawned though all attachment with body is cut off[59] and no new actions are accumulated.

Moksa

According to Samkara moksa is not a state newly attained, but it is the very nature of the self. It is realizing what has always been one's own inhale character but happens for the time being to be forgotten the Upanisadic statement that thou art' not' That thou becomest'. In the case of advatic moksa, all that is needed is a removal of the obstacle that keeps the truth concealed from us and the disciplines that is prescribed is solely with a view to bring about this result. It is therefore a negative or indirect sense that we can talk of attaining moksa here. Empirical life being entirely the consequence of an adhyasa the obstacle is ajhana and it is removed by its contrary Jhana that is capable of effecting it should be, direct or intuitive (saksatkar), and it should refer to one's own identity with Brahman for it is the forgetting of this identity that constitutes samsar. Such knowledge is the sole means of liberation when once jhana arises once, it does not dispel ajnana

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and the simultaneous revelation of spirit in all it is innate splendor is moksa. Religious discipline is needed but not enough.

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References

1. Digha Nikaya ii. 15. See also Majjhim 72. Where Buddha compares Nirvan to the expiring flame which has no more any hey or wood to burn 'Svetasveta Upanisad' (iv.19) speaks of the Parmatman as the fire the fuel of which has been consumed. See also Narsimhottaratayaniya Up.2
2. Ibid.
3. Milind II, 214.
4. See Oldenberg Excursus on Nirvana.3
5. S.S.S.S.ii 4.21
6. Milinda ii-2.9, III-4.6, ii-1.6
7. Milinda (III) 5.10 It suggests the thought embodied in Jeorge Eliots choir Invisible or Macterlinek's Blue World, the survival in the Memory of Pasterity.
8. IV.1 See also Samyutta. 1.
9. Dahike; Buddhist Essays, p.258.
10. Cf Sunyata nimita pranihitam
11. Samyutta (iii), 109.
12. Introduction to Tevija Sutta, S.B.E.Vo..XI, p.167.
13. Udan, VIII.3 and Ilivuttaka. 43.
14. Milinda.
15. See Buddha p.273
16. Buddhist Essays, p.48
17. Majjhim. 22,
18. Dr. Dasgupta, p.58
19. Ibid. p.20
20. Katha II. The Translation is not continuous. There are some parts in the extracts which may be differently interpreted.

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21. Yat Sat Tat Ksanikam.
22. Pudgalnairatmya.
23. W.B.T. p.102
24. Darshanb and Bhavana.
25. 1, ii.
26. Muni Sutta of Sutta Nipat i. 12. quoted in Milinda IV, 5.1.
27. Astasahacrikprajniparmita xii. To use William James Picturesque expression, if at the last day all creation was shouting halletujah, and these remained one cocroach with an unrequested love that would spoil the piece of a bodhisattva though not the absorption of the arhat.
28. Cittotpada.
29. Dr. Radhakrishnan, 'Indian Philosophy'.
30. Chavit, XV.30
31. Nagarjun
32. Ratnakuta Sutra.
33. Vajrachedica. The Bodhicarya vatanu makes it the giving up of the world and egoism. Ratnamagha accepts this definition, the Pradhya Parmita considers nirvan to be profound, fathomler being Chandrakirti identifying nirvana with sunyata, or knowledge, which puts an end to all illusion.
34. S.B.E. 39.XXII, p.52
35. P.36
36. D.S.39, Sec. also 40.
37. P.28.
38. Nityordhvagamanam mukti.
39. Purva Prayagbat
40. Asangatvat.
41. Buddacchadat
42. Tathagat Parinamat see U.T.S.x8. The Siddha souls are of five kinds. (1) The Tirthankaras or the liberated who preached Janism in the embodied condition (2) The Arhats, or the perfect souls who await the attainment of Nirvana after shedding karmanasaring.
43. Jnanena Chapavarga Viparyayad isyate bandha ah.Ibid.44.
44. Evam tattvabhagasan nasmi na mi naham itya parisheshom viparyagat vishnuddham Kevalam utpadyate Jnanam.Ibid.64

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45. Ibid.67.
46. Ibid. 68
47. Tasman 29. Badhyati eddha na macchate napi Samsaval Kashchy-ad Samsarati badhyale muchyate cha nana shraya Prakriti, Ibid.62
48. Ibid. 63,
49. Prakriteh Sukumarataram na Kinchidra asti matir bhavati ya drstasmati punar na darshnam upayiti purus arya Ibid.61.
50. See Slokavartika.
51. C. D. Sharma - Constructive Survey of Indian Philosophy, p.49
52. Ibid. p.51
53. Ibid. p.53
54. Ibid. p.56
55. Ibid. p.58
56. C. D. Sharma - Constructive Survey of Indian Philosophy, p.59
57. C. D. Sharma - Constructive Survey of Indian Philosophy, p.62
58. Ibid. 68
59. Ibid. 72

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Chapter 5

Epilogue

First of all, I declare that the conclusion drawn at this primary level is not final one. Since in Philosophy nothing is final. As Russell says, "Philosophy is not to solve the problems but to raise it."

If I find that I am wrong at any level or convinced by anyone that I am wrong, I will give up my opinion. I am confused whether I am doing my practical duties or taking a purely philosophical stand or practical approach. It is not simply a conclusion but analytical evaluation of Buddha's Philosophy. At the time of critical evaluation of his philosophy I have applied three measures.

(1) Metaphysical Level

(2) A Philosophical level without doing any metaphysics like logical positivists.

(3) A practical level - Buddha as a social reformer or pragmatists or moral teacher as his system is an ethical Idealism as Dr. Radhakrishnan pointed out. If we speak to his views of reality, about which we do not have any certainty what Buddha preach and what he did not. Buddha as a logical positivist (I see logical positivism in him from epistemological point of view. His work was compiled long time after his death. There are many interpretation given by different scholars. But one thing is sure that he refused the existence of soul and the existence of God or any divine being. He discarded the metaphysical questions saying that they are indefinable (Avyakrute). While concluding about his philosophy we have to think of four different doctrines of

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him. (1) His approach towards a reality (relative world), (2) A Theory of Causation and his corollary, the doctrine of dependent origination. (3) His theory of rebirth and Karmasiddhanta and his moral views (4) His concept of Nirvana (takling this problem of dependent origination from psychological point of view. In treating his problem, he has given a psychological analysis and he is very much practical here.

He is not originally a metaphysical thinker is a well known fact. He denied the existence of soul and the permance of the worldly things. His approach towards metaphysics is as follows -

Exurberdent fancy of the metaphysically minded thus sported with time, space and eternity. The great truth was hidden away in the fog of misty-metaphysics. This was the outlook of Buddha. Buddha was struck by the lasting enthusiasm. The discordant system ebb and flow belief drew from it. All his own lessons of futility of metaphysical thinking. Buddha says that salvation of soul does not depend on minute distinctions of metaphysical conceits, moral life suffered since metaphysical subtleties and theological discussions.

Buddha's view - Buddha is generally accepted as -

(1) He is a rationalist

(2) He is an empiric

(3) He think scientifically.

(4) Epistemological approach in modern language is a logical positivism rejecting metaphysics on empirical ground.

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(5) A psychological explanation behind the casual chain of Pratitya-Samudpada. Psychological analysis of

suffering of human being is a proper practical approach.

(6) Buddha instead of a accepting the permanent soul regards the mind, of an individual, as a reality.

I have tried to make philosophical analysis of his philosophy on the one hand, and took a empirical, scientific, pragmatic and practical view on the other. My third view regarding Buddhism point is the elimination of metaphysics like logical positivist. There are the three measures to be applied to Buddhist's philosophy as a student of Philosophy. While giving a critical estimate of his philosophy, we have to give justice to Buddha, who is honored by humanity as a whole as Light of Asia. We should be more practical and to give him a justice as a social reformer need not be much philosophical in stand.

His Views about the Reality

Reality is a change according to Buddha. Reality is a flux like Heraclitus a Greek philosopher after Buddha. Buddha denying the permanent soul but regarded becoming as a process, a continuous process is unending and timeless process like a physical world. There is no identity of soul but only a continuity according to Buddha. Buddha is stressing this point time and again. Simply because as the need of time. Identity is the only another name for continuity. It is a unbroken succession that gives us unbroken identity. Only self is a real made up of five skandhas and it changes moment to moment. It resembles with Charvaka's concept of consciousness. This seeming identity from moment to moment consists in continuity of moment. We may call it continuity of an ever-changing identity.

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All schools of Buddhism agree that there is nothing human or divine that is permanent. The becoming of all is

that the central fact of Buddhism.

Here a philosophical problem troubles my mind, as a logical question. If nothing is permanent then what is that which gets a Nirvan? Here this philosophical question can be raised and to give a solution to it. We will have to know what is Nirvan according to Buddhism? Again when we come to rebirth the philosophical problem again arises. What is rebirth? Whose rebirth? and in case of morality also some philosophical question would arise.

When it is said that every individual is momentary. Then logically we will have to ask what about the results or fruits of Karma? What about the moral responsibility of an agent, a doer of Karma? If there is no doer, only Karmas are there and no agent there is only a change and not a changing thing.

Buddha announces the law of causation and makes it the basis of continuity.

According to Buddha change can be explained on the ground of momentariness of things. If they are permanent no change would take place because they are nitya and avikari. Vikar (change) could not take place. Unless things are momentary or changeable effect would not be possible. Buddha has to explain the chain of Karma and its effects.

A universal causation is, with its corollary of continuity and the theory of Pratitya Samudpad, eternal continuity of becoming is the chief contribution of Buddha to the Indian thought.

Dr. S. N. Dasgupta says that it is out of the worried mind of the Buddha, theory of dependent origination took place. Buddha before getting enlightened thought over this problem and saw a casual chain between human deed

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and its effects.

Cause and effect is the series of successive states. Whatever exist arises from the cause and condition and it is in every respect impermanent. Existence is transformation. Whatever has a cause must perish. This problem, probably, this was a chief and most fundamental question before Buddha. We can see him here as a well wisher of the mankind, a pragmatic thinker. It was his goal and this can be achieved here in this present life according to Buddha. Buddha further says that every substance is organised if we observed Buddha's theory of Pratitya Samudpada, we find a chain of cause and effect right from Avidhya and samsar to the Jaramaran is preached only for human beings and not for any other existing entity. His interest was in getting Bodhisatvahood rather than getting Arhathood.

He further added that - A thing is only a force and cause is a condition. It is called 'Dharma'. Buddha says I will teach you a dharma that being present this becomes, from the arising of that, this arises. That being, absent this does not become from the cessetion of that this ceases. This was the Central Teaching of Buddha, a Practical Problem on empirical ground and not metaphysical reality. This is the reality for him and this cannot be denied. Man is responsible for his happiness and pains. Karma is not predestined. This is a freedom of will in moral Philosophy, which Buddha conceived long before, according to Buddha which is required for or demanded for moral responsibility which was denied by Vedas and the orthodox systems in India. It is not the philosophy that brings us a piece but only Karma does.

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As a pragmatic philosopher and as a great humanist. Buddha is a successful thinker and Buddhism has become

a world religion that time and Buddha is honoured as a light of Asia, one time. Becon lamp of humanity for the whole universe.

Psychological Solution of Bhavchakra

Dr. Radhakrishnan concluded that early Buddhism is an ethical idealism. Because morality was in danger that time. Buddhism is nothing but a psychology, ethics and logic. Buddha preached a psychological chain in his Dwadashnidan - a theory explaining a psychological relationship between twelve things in it and give a solution to it. On the ground of casual relation. He preaches that if the cause is ceased the effect also would cease. That wheel or Santan can be broken or stopped by Man himself, it is called a Bhavchankra. Human being is subject to the cycle of going birth to birth, existence to existence which creates sorrow and sufferings for him and the chain of rebirth can be broken by Arya Ashtangic marga. It is the solution given by Buddha. All these things Buddha considers on empirical level only. It is Buddha's practical approach that which we can see here very clearly. No metaphysical speculation is involved in the solution for sorrow and sufferings.

Causality is self changing or becoming. We are ourselves responsible for this. We can experience this chain only ourselves on empirical level and get free of this going birth to birth and existence to existence. Here again we must note one point that Buddha's aim is not to give philosophical explanation. But a psychological solution and scientific description of cause and effect relation. Buddha believes in a transitory causation. The life becomes one thing after another and causality becomes mere succession as Nagarjuna asserts it. The doctrine of impermanence held by early Buddhism developed by a

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latter Buddhism into the view of momentariness, which logically becomes a problem for human deed and fruits thereof. This order of cause and effect is known as Niyam. It is also called as Utuniyam, a Kamma Niyam of order in morality and this order is given the highest position in Buddhism. According to which sorrow and suffering can be stopped by individual himself only.

Nirvana

So far Buddha is giving a psychological explanation and logical positivistic level it is all right. But when we come to the concept of Nirvana, some philosophical and logical problems arise. When we peep into the nature of nirvana and Buddhas self, we have to face problems here that what is the nature of Nirvana whether it is a negative state of mind or a positive one. Nirvana is a summum bonum of human life. It can be explained on psychological and empirical level when its nature is negative.

(1) The meaning of Nirvana is given variously by different scholars. Some say that it is positive the other say that it is negative. It is a negative state of mind or there remains no mind. A non-existence of mind, a non-being mind.

(2) If we consider it as a positive state of mind then it has some value, if not then it has no value. If it is negative then it is consistent with Buddha's self, and if it is positive then according to Buddha there is nothing permanent mind or soul. Nobody is holding this stage of bliss or happiness.

(3) If it is positive, then it is contradictory to Buddhas impermanent soul or mind. If we treat Buddha as a rationalist thinker accepting only Anuman and direct knowledge (Pratyaksha) as a praman his main theory of

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anatma. If we are consistent with his main doctrine of Anatma, then his theory of rebirth cannot be accepted. About his rebirth theory, many explanations are given but they seem to be unsatisfactory. One explanation given by Dr. Ambedkar that the rebirth is only of Skandha. But here also the rebirth is only of animate things or living beings. We never talk of rebirth of matter. The theory of rebirth seems to be logically inconsistent with temporary mind or momentary soul. Only with the psychological solution, we can stop this Bhavchakra for ever. Here we can explain the concept of Nirvana as a total non-existing thing where no mind or no soul remains back.

To be a self-consistent, with Buddha's main doctrine of Anatmavad with the help of Buddha's casual theory i.e. Pratitya Samudpad and Kamma Niyam in the universe we can attain a liberation. Really speaking such language as I, we and he becomes a logical impossibility. Because according to some scholars there is no doer but only deeds are there. There is no thing but only potentiality is there. Things are not real. Change is there but changing things are not there.

You take any stand, philosophical difficulty cannot be resolved. No final philosophical and consistent answer could be given. Nirvana means the becoming or the whole process is stopped for that particular individual because he himself is responsible for his sorrow and happiness. If deeds are stopped, no Karma will be accumulated. The wheel will automatically be stopped.

The Real Meaning of Nirvana

The word 'Nirvana' literally means 'blowing out' or cooling. 'Blowing out' suggests extinction cooling suggests not a complete annihilation but only a dying out of

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hot passions. The mind realised is like a extinction of flame. Buddha means extinction of false desires and not all desires. Buddha says that Upadan or craving fior next life is a cause of further life. Nirvana is only a destruction of the fires of lust, hatred and ignorance. Only in this sense Buddhas Nirvana can be understood. Buddhas of attainment of Bodhi at the age of 35 and remaining 45 years in active preaching of doing goods, with this sense.

The further distinction between Upadhishesh and Anupadhishesh is the distinction between Nirvan and Parinirwan, dying out and complete dying out. Even Parinirvan cannot mean not being, absolute non-being. The blessed one come to an end but cannot be pointed out whether he is here or their for some early Buddhist Nirvana in Milind Enterpritation Buddha after parinirvan ceased to exist and in my opinion is the correct interpretation of Nirvana.

Nagsen's Nirvana is complete extinction or cessation of all activities. (Chitta vrtti nirodha). If thing is a process of unending becoming, timeless process, then the individual will not remain back but become non-being, non-existent. If we find some loose threads in it, because of wrong interpretations done by different scholars a deep speculation is required in order to remove them.

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